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## OUR MINDS AND OUR MOTIVES



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# OUR MINDS *and* OUR MOTIVES

A DICTIONARY OF HUMAN BEHAVIOR

BY

PAUL D. HUGON



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OUR MINDS AND OUR MOTIVES

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by

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## PREFACE

The object of this book is to present in one volume, arranged for instant reference, in language as simple as is consistent with accuracy, the facts and theories of human behavior, together with such notions of philosophy as may be necessary for their understanding.

To know oneself has ever been the criterion of wisdom; to know others is the criterion of utility. There are few unmixed motives in a complex civilization; each individual has the qualities of his faults and the faults of his qualities. ✕ To weigh oneself and others in the balance, a pastime to the idle, is a necessity to the thousands whose success depends on such understanding.

If this book succeeds in clarifying not only the varieties of behavior, but the fundamental principles on which all study of life depends, it will have done as much as its author expects.

PAUL D. HUGON.

HOLLYWOOD, CALIFORNIA,  
February 1, 1928.



BEFORE USING THIS BOOK FOR REFERENCE  
IT WOULD BE DESIRABLE TO READ  
THE ENTRIES LISTED HERE

1. Scientific Method
2. Evolution
3. Mind
4. Unconscious
5. Thought
6. Language
7. Expression
8. Gesture
9. Graphology
10. Mental Healing
11. Destiny
12. Heredity





## OUR MINDS AND OUR MOTIVES



# OUR MINDS AND OUR MOTIVES

## A

**Aberration**, a mild form of insanity on a particular subject; poor judgment due to an exaggerated notion. See **Delusion**.

**Abhorrence**, a feeling of extreme disapproval of a practice considered highly reprehensible, especially of one that goes counter to one's religious ideas; a mental form of the loathing instinct (Disgust). It is expressed facially by a slight frown, with eyes fixed, and the lips formed in a reproachful "Oh!"

**Ability** in general, intelligence, one's mental level as compared with that of one's contemporaries; readiness to see new elements in situations, to form new mental combinations. Intelligence is congenital (found at birth, and usually inherited) and is associated with high tonicity and the number of cells in the brain; it runs in families and is not noticeably increased by education. Specific native power is properly called, in modern psychology, one's "capacity" (musical, linguistic capacity), while the term "ability" is properly reserved to designate *acquired* skill in the use of a capacity. Thus the popular phrase "musical ability" would include

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### **Ability** (*Cont.*)

the native *capacity* to perceive pitch, rhythm, etc., and the acquired *ability* which utilizes that capacity. A capacity may, through education, develop into an ability; deprived of opportunity for development, it will usually remain as a vague longing for the specific form of activity. See **Intelligence, Faculty**.

**Abiogenesis**, see **Spontaneous generation**.

**Abnegation** or Self-Sacrifice, the fundamental Christian virtue; a sentiment combining humility with tenderness (love, charity); the sacrifice of oneself in favor of others for the sole reason that such sacrifice is considered intrinsically meritorious. Cf. **Effort**.

**Abnormal psychology**, a phrase formerly used to describe the study of the phenomena of sleep, dreams, hypnotism, etc., now included in general psychology; also the study of mental defects, now studied under the name of psychiatry. See **Mental deficiency**.

**Absolution**, in Roman Catholic and Episcopalian practice, the forgiveness of sin by the priest. In the R. C. Church, the absolution is part of the sacrament of penance, and is administered to the individual sinner after he has personally confessed his sins and expressed his repentance. It is conditional upon the performance of a given penance.



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**Abstract idea**, an idea which relates to no particular object. "Advertising pays" is an abstract idea; "I see a blue and white flower" is a concrete idea. According to Boris Sidis, an abstract general idea in the consciousness of the waking self has a particular idea as its basis in the sub-waking self (i.e. abstract ideas are the result of thinking upon certain facts of observation). See full discussion under **Thought**.

**Abundance**, plentiful supply. The term is used by psychological metaphysicians to refer to the inexhaustible supply "in the absolute" of whatever man needs, which supply may be "brought forth into visibility" by unwavering faith, stimulated by affirmations and denials (q.v.), such as, "There is no shortage in the universe. God is abundance here and now, and I thank him for his abundant supply." See **Supply**.

**Accuracy**, the acquired ability to make correct and exact calculations or statements. Accuracy is the result of habits of attention, analysis, deliberation and judgment. It is defeated by laziness, precipitation, and often by imagination (jumping at conclusions). The accurate or scientific mind often lacks imagination (vision), and attaches equal importance to all details.

Accurate persons (bookkeepers, lawyers, etc.) often betray that habit by characteristic gestures, such as gathering papers in neat piles, folding

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### **Accuracy** (*Cont.*)

things neatly, looking around to see that they have not forgotten or dropped anything. That same habit is expressed in handwriting by the correct placing of *i* dots and *t* bars, of punctuation and apostrophes, and by broad spacing between the lines, as in an endeavor to secure higher legibility.

**Acquiescence**, a more or less passive way of allowing another to do as he intended; tacit assent, different from positive agreement or enthusiastic support. Acquiescence usually implies a doubt as to expediency.

**Acquired characteristics** (as opposed to inherited or congenital), the characteristics (q.v.) which are due to one's environment, those which appear for the first time during one's lifetime and which have not been previously expressed in one's forbears. Acquired characteristics are not transmitted to one's offspring: thus a man who becomes deaf through a blow on the ear will not transmit deafness to his children. See **Heredity**.

**Acquisitiveness**, the propensity to attract, or take, and use things that are considered of value—one of the fundamental instincts (q.v.). A normal amount of acquisitiveness is necessary to every individual; without it, generosity is impossible, for one must first have before one can give; a good

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### **Acquisitiveness** (*Cont.*)

provider must get the things that his family is to use. A shortage of that instinct is a form of disinterestedness which amounts to improvidence; an excess degenerates into greed (avarice, miserliness, accumulation of wealth for its own sake). See **Quality**. See example under **Independence**.

**Acrimony**, a mood of bitter resentment which finds ever-ready expression in word or deed. It comes from nursing a grudge—thinking in unchanging terms of an injury, real or imaginary, which one is unable to avenge. See **Resentment**.

**Action**, doing. There are different kinds and modes of action:

(1) *voluntary* action, which may be either (a) volitional, produced by an act of will: I go for a walk (i.e., I deliberately set out to do this); or (b) spontaneous, implying the mere consent of the will: I eat the next mouthful (i.e., having started deliberately to do one thing, I continue in accordance with acquired habits, without a new decision, but with full consent).

(2) *non-voluntary* action: I breathe (a reflex or automatic movement governed by the unconscious mechanism of the body).

(3) *involuntary*, opposed by the will: I am pushed from my seat. (This may not be considered action at all, since the constituents of the movement are reflexes (non-voluntary action), set

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### **Action** (*Cont.*)

to work by a series of stimuli (the feeling that I am falling off my seat.) Cf. the Behavioristic classification under **Response**.

**Actions** as a guide to character; see **Expression, Gesture, Appearance**.

**Activity, muscular**, the degree to which one needs to use one's muscles, this being greater in some, perhaps owing to abundant endocrine secretion (see **Glands**). They are said to have a muscular or executive temperament.

**Adaptation to Environment**, in Biology (Evolution), the changes of character which individuals and species have to undergo in order to survive (struggle for life, survival of the fittest). Adaptation to Environment may take place through variation (see **Mutation**), i.e., before birth; or it may be acquired by the individual in his own lifetime, but in the latter case it is not directly transmissible to offspring. See **Evolution, Heredity**. "Complete adaptation to environment" is the biological definition of "Success". As all the laws of Evolution apply equally to ideas, systems, ethics, etc., as they do to individuals and to species, it should be borne in mind that the phrase is capable of greater significance than it has generally received. Cf. **Protective mimicry, Lying**.



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**Adept** or **Master**, in Occultism, Hinduism, Theosophy, etc., one who has, through self-development and renunciation of appetites, reached the highest point of spirituality of which man is capable, and who can therefore, it is claimed, transcend material limitations of Time and Space. It is asserted by believers in this theory that Buddha and Jesus were Adepts, and that they still live in imperishable bodies. The Adepts or Masters of Wisdom are also called Mahatmas (i.e., Great Spirits), or the Great White Brotherhood.

**Admiration**, a combination of curiosity plus negative self-feeling (humility). A conceited person is usually unable to admire the deeds of others; one who knows a great deal (i.e., who lacks further curiosity) is unlikely to find many objects of admiration. According to Darwin, "Admiration apparently consists of surprise associated with some pleasure or a sense of approval. When it is vividly felt, the eyes are opened and the eyebrows raised; the eyes become bright instead of remaining blank, as under simple astonishment; and the mouth, instead of gaping, expands into a smile."

**Adolescence**, the period of life between childhood and maturity. In adolescence, childish instincts become sublimated into adult tendencies; failure of this process results in some definite weakness in the character later in life. Adolescence is

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### **Adolescence** (*Cont.*)

the age of longings, idealism, adventure, ambition, enthusiasm, hero-worship, religious zeal. Hero-worship leads to various affectations in imitation of the hero: affectation of strength, toughness, will power (in boys); of womanly charm, polish, mature beauty (in girls). See **Affectation, Age, Sublimation**.

**Adventure, spirit of**, a compound of curiosity (inquisitiveness, scientific spirit, desire to know), physical activity (without which the spirit of adventure may turn to day-dreaming and lying), love of form (shapes), color (which seeks gratification in new sights, new climates), imagination, absence of the gregarious instinct. "The six attributes of the adventurer" are described by Thornton Wilder in "The Bridge of San Luis Rey", in the character of Uncle Pio: "A memory for names and faces, with the aptitude for altering his own; the gift of tongues; inexhaustible invention; secrecy; the talent for falling into conversation with strangers; and that freedom from conscience that springs from a contempt for the dozing rich that he preyed upon." Cf. **Independence**.

**Advertising**, deferred selling, in which the elements of favorable attention, interest, and desire are present, but the element of action (closing the sale) is absent. According to Thorstein

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### **Advertising** (*Cont.*)

Veblen, "The Theory of Business Enterprise" (Scribner, 1910), "the psychological principles of advertising may be formulated somewhat as follows: A declaration of fact, made in the form and with the incidents of taste and expression to which a person is accustomed, will be accepted as authentic and will be acted upon if occasion arises, in so far as it does not conflict with opinions already accepted. The acceptance of an opinion seems to be almost entirely a passive matter. The presumption remains in favor of an opinion that has once been accepted, and an appreciable burden of proof falls on the negative. A competent formulation of opinion on a given point is the chief factor in gaining adherents to that opinion, and a reiteration of the statement is the chief factor in carrying conviction. The truth of such a formulation is a matter of secondary consequence, but a wide and patent departure from known fact generally weakens its persuasive effect. The aim of the advertiser is to arrest attention and then present his statement in such a manner that it is easily assimilated into the habits of thought of the person whose conviction is to be influenced. When this is effectually done, a reversal of the conviction so established is a matter of considerable difficulty. The tenacity of a view once accepted in this way is evidenced, for instance, by the endless number and variety of testimonials to the merits of well-

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### **Advertising** (*Cont.*)

advertised but notoriously worthless household remedies and the like."

According to Pierce ("Our Unconscious Mind"), "Good advertising is the active association of one's goods with an acquisitive complex already existing at the unconscious level, and a definite avoidance of all association which can entail resistance."

**Æsthesia, Æsthetic**, see **Esthesia, Esthetic**.

**Affability** (a word meaning literally "speakability"), readiness to relieve the hesitancy of strangers in approaching one, to make them feel at ease, as when they are inclined to address one in the street. Affability is an active and radiant form of courtesy, which neither intrudes itself upon others nor waits for formalities, but generously assumes that the other person is as good as oneself: it includes, therefore, an element of humility, and is not so likely to be found in the proud.

**Affect** (an affect), a body of feeling: "A suggestion, to get into action, has to stimulate an affect which is strong enough to overcome any other then present, and thus pre-empt the right of way." (Pierce.)

**Affectation**, an attempt to appear more cultured than one is, or to imitate the manners of a person

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### **Affectation** (*Cont.*)

one admires, be that person noted for style, elegance, strength, toughness, abruptness or any other quality or fault. Affectation implies a desire to overcome what is felt as an inferiority, of age, education, volition, etc. It is predominant during adolescence as the result of hero-worship, and at the age when women become conscious of the loss of youth. An affectation can be cured by setting up a greater object of admiration. Since an affectation always errs on the side of exaggeration, in order to conceal the felt deficiency, all signs of exaggeration become proofs of shortage, whether in tone of voice, manners, gestures or handwriting.

**Affection** (an affection, in the sense of "a feeling"), a pleasant or unpleasant mental process, lacking the element of clearness, possessed (like sensation) of intensity and duration, but less vehement than passion. Eagerness or calm, pride or shame, are affections in the psychological sense of the word. The states so named are affective states (i.e., states of feeling).

**Affection** (in the sense of "love"), a feeling of attachment and fondness, a pure form of love, as between parent and child, husband and wife, near relatives, intimate friends; tolerance of the other's faults and anxiety to procure his well-being and happiness; deep friendship. See **Love**.

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**Affective**, pertaining to the feelings: "an affective state". The adjective "affective" has all the significations of the noun "feeling".

**Affinity** for somebody, tendency to be drawn very close to another, as if his qualities were complementary to one's own, the other person being described as one's affinity or soul-mate.

**Affirmation**, a statement of belief for the purpose of strengthening one's faith, such as used in auto-suggestive methods; particularly a statement of "absolute truth" used by metaphysical healers and others, often in contradiction of material "appearances" and on the assumption that perfection already exists "in the absolute" (see **Truth**); as, "There is perfect harmony in all here present", a thought to be held in the mind when one is conscious of discord. Non-metaphysical schools look upon affirmations (including most forms of prayer) as a form of autosuggestion which, inducing one to change his own attitude toward others, automatically changes his expression and is reflected in the attitude of others (see **Expression**); in dealing with things, a change of attitude causes one to be more patient, and to look calmly for known causes of trouble instead of magnifying one's difficulties. Moreover, it is now an axiom that any desire held both consciously and subconsciously will be carried out by the organism, within its limitations. Affirmations



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### **Affirmation** (*Cont.*)

being a way of harmonizing one's conscious with one's subconscious, the system will find ways of bringing about (through increased gland secretion, increased cellular activity, etc.) whatever is affirmed as true, in fullness of belief. Without holding to supernatural explanations, Coué maintained the efficacy of the affirmation, repeated twenty times at night and twenty times in the morning, at the threshold of sleep, "Every day in every way I am getting better and better". He insisted that an affirmation should not declare that a result is already accomplished, for that would create resistance on the part of the consciousness, but merely that it is on the way to accomplishment. Some New Thought practitioners maintain that an affirmation, to be effective, must never be repeated in exactly the same words (or at least not with exactly the same meaning). Thus, instead of affirming, "God guides me to what is best for me", they would say, "God NOW guides me to do THIS particular thing in this particular way". The details should be changed each time. (This amounts to saying that one is more likely to get a concrete wish than a general one.)

*Examples of affirmations.* For Finding One's Work: "Divine Wisdom within me is now working out His divine idea of the particular success for which he created me. I am success here and

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### Affirmation (*Cont.*)

now." (Elizabeth Towne, "What Affirmations Shall I Use?"). For Courage: "I am free from fear. I abide in God, in whom I am strong and courageous." (Unity "Daily Word", Kansas City.) For success: "I love what I *have* to get what I *want*." (Brown Landone). For supply (q.v.): "The Lord is my shepherd; I shall not want." (23rd Psalm). Cf. **Denials, Prayer, Autosuggestion.**

**Age, expression of,** the behavior natural to man at different periods of his life. Should this behavior, in an individual, be a whole period behind normal, the causes of the "fixation" (q.v.) in an earlier stage should be sought carefully in the subconscious life. Cf. **Inferiority, Sublimation.**

AGE	NORMAL EXPRESSION	
	Power Impulse	Sex Impulse
1-7	General acquisition of control over limbs, coordination of movements; attempt to control one's parents and attendants; toys, noise, "jobs" in imitation of one's elders; fantasies of being an engineer, policeman, etc. Insistence on immediate satisfaction of one's impulses.	Interest in self; love of one's own body ("narcissism", after Narcissus); selfishness.

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## Age (*Cont.*)

AGE	NORMAL EXPRESSION	
	Power Impulse	Sex Impulse
7-14	Desire to lead the "gang" (of the same sex). If, owing to poor physique or mentality, one is unable to equal one's playmates, an inferiority complex may be formed, resulting in bragging, bullying, cruelty, kleptomania (q.v.), etc. Gradually developed ability to put off satisfaction of one's impulses, and to work for future rewards.	Interest in others of same sex; desire to join the gang; admiration of an elder brother (to a boy) or sister (to a girl); reluctance to play with the opposite sex. (Homosexuality).
Puberty	Mooning; defiance of one's elders; restlessness, suspicion in some matters, combined with unbounded credulity in others. Religious doubts; cynicism covering a desire for information.	Sexual shyness; desire for solitude.
14-21	Organized activity. Independence from family. Beginning of a career.	Awakening interest in opposite sex (heterosexuality), starting with curiosity about parent of opposite sex; general outlook determined by one's opinion of one's father or mother.
21-45	Career, with compensating hobbies; gradual acquisi-	Marriage or sublimation (q.v.). Fail-

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### Age (*Cont.*)

AGE	NORMAL EXPRESSION	
	Power Impulse	Sex Impulse
	tion of self-control and self-confidence. Passage from the empirical self (which works for future rewards) to the sublimated or idealized self, in which the task becomes paramount.	ing either, mental conflict.
Middle age.	Easy manners; gradual decrease of physical vigor. Slower movements; interest in the future of the State; political ambitions.	Less emotional outlook on sex; inclination to generalize.
Senescence.	Resignation; waning attention; growing pessimism.	Disapproval of the younger generation.

**Aggressiveness**, the instinct of combat, natural to the male and primarily useful in food-getting. It is expressed physically by a slight frown, eyes half-closed, jaws set, general muscular rigidity, firm step (these various motions and gestures being originally for the purpose of hardening the body in provision for a fight, and protecting the eyes); also in the tone of the voice, which becomes harsh and loud, and in the choice of monosyllables (as if preserving one's attention for the business

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### **Aggressiveness** (*Cont.*)

in hand and keeping on one's guard). Aggressiveness is similarly betrayed in handwriting by the vigor of the forward strokes, sometimes in the form of a heavy underscore of the signature going from left to right. Considered a quality in primitive civilizations, aggressiveness is held by some, in more leisurely times, to be close to a fault, unless it is sublimated into purpose and perseverance.

**Agitation** or Nervousness, a temporary instability of the nervous system, induced by a conflict of desires, and resolved only by action (in either direction, as by shutting one's mind entirely to one of the desires so that the other has a chance to become dominant and to provoke the right response). Agitation or Nervousness is indicated by jerky, sudden motions, changes of position, a high-pitched voice, high-keyed laughter, rapid speech, rapid eating and drinking and smoking, unnecessary gestures (buttoning and unbuttoning a garment, scribbling on the nearest piece of paper, fidgeting various objects, rubbing one's nose, tapping one's fingers, biting one's fingernails, scratching one's head, etc.); and in handwriting similarly by irregularity in the alignment, and in the height and width of letters within words. See **Neurasthenia, Desire, Unconscious.**

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**Agnosticism**, belief that the ultimate reality is unknowable.

**Agoraphobia**, fear of crossing open spaces (contrasted with Claustrophobia, fear of enclosed spaces).

**Agreeableness**, habit of acting so as to minimize friction in social intercourse; avoidance of intolerance and of uncompromising attitudes. Exaggerated, agreeableness turns to Diplomacy, which, however, is more selfish in purpose. Cf. **Courtesy**, **Affability**, and see table under **Quality**.

**Alarm clock of the subconscious**, the process which awakens one at a desired hour, when a definite desire to awaken at that hour is present and has been clearly realized before one goes to sleep. Thus by affirming, just before falling asleep, "I am going to awaken at six thirty," and holding the thought strongly, one will find himself awake at that hour. If, however, the desire is not both conscious and subconscious (i.e., if there is a subconscious resistance to it), the conscious command may be disobeyed, and one may find himself, instead, dreaming that he is awaking.

**Alternating personality**, see **Dual personality**.

**Altruism** or Benevolence or Charity, the purest form of love; belief that the interests of others



## OUR MINDS AND OUR MOTIVES

### **Altruism** (*Cont.*)

should be one's uppermost concern; the opposite of philosophical egoism. When mixed with a reasonable attachment to one's own interests, it is called Ego-altruism.

**Amativeness**, propensity to sexual love, the emotion corresponding to the mating instinct. In the female, amativeness finds expression in agreeableness of appearance and manners, pleasant curves, rounded gestures, caressing tone of the voice, smiles, etc. (all tending to demonstrate to the other party the possession of those qualities peculiar to the sex). In the male, amativeness expresses itself in a desire to appear small and humble (kneeling, etc.), in drawing near to the loved one, speaking gently, using diminutives, etc. Excessive amativeness is called sensuality.

**Ambition**, desire for distinction which will gratify one's instinct of elation, usually associated with readiness to work perseveringly to that end. Ambition is characteristic of early middle age, although it is often found in younger people; in the latter, however, it consists more often of the desire to attain a definite goal for its own sake (financial independence, a home, etc.) rather than of the desire for personal glory. Ambition is associated with a buoyant step, a keen and observant eye, a determined jaw, brisk and rising intonation.

## OUR MINDS AND OUR MOTIVES

**Amenability**, readiness to adapt oneself to the reasonable wishes of others, avoiding equally stubbornness on the one hand and suggestibility on the other; a mixture of humility with recognition of the necessities of social intercourse.

**Amiability**, positive endeavor to please, expressed by an attitude of intent and interested listening, a smiling countenance, readiness to perform spontaneously many small personal services, avoidance of abrupt or staccato gestures.

**Amnesia**, see **Memory**.

**Amorous disposition**, see **Amativeness**.

**Amulet**, a charm, usually a small object worn about the person and believed to possess supernatural powers in warding off bad luck or securing good luck. See **Fetish**.

**Analogy**, a resemblance, particularly between two logical propositions. Example: "If, in cold countries, excessive cold causes the greatest suffering, then in hot countries the greatest suffering is caused by excessive heat." The law of analogy is responsible for the evolution of language (what purists call its corruption, and linguists its simplification). Thus people say, by grammatical analogy, "like me, like I do"; by phonetic (sound) analogy, "previous, mischievious; depth, *highth*"; by sense analogy, "marshmellow, ash-

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### **Analogy** (*Cont.*)

felt (asphalt)". Sense analogy changed the word sur-und (super-unda, overflow or flood) to "sur-round" like "round". By inverted analogy, avoiding a pitfall which has been pointed out, some New Yorkers cease to say "goil, poil" (girl, pearl), but say "erl, kerl" for "oil, coil"; and some Texans, having learned to avoid "Toosday, noo" (new), say "skule, tue, due" for "school, to, do".

**Analysis**, the breaking up of a whole into its component parts for the purpose of discovering new relationships; the opposite of Synthesis. The possession by an individual of analytical ability of an unusual degree, which is in itself a proof of uncommon intelligence (q.v.), is one of the most important factors in vocational selection. In such a person, analysis may take one of two forms: if the person is highly educated, it becomes scientific and systematic, and is used as the basis of synthesis or creation; without education, it may take the form of criticism or fault-finding, of inability to see the good in anything, because all good is accompanied by another side. People of low mentality and little education, associating mostly with others in the same category, are highly suspicious of all forms of analysis, afraid that it will be turned against them, somehow. The mere habit of detail observation must not be confused with analysis, the latter implying reasoning power

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### **Analysis** (*Cont.*)

and the making of deductions. "Many people", says Merton ("Vocational Counseling and Employee Selection"), "think they are analysts because they observe what is going on around them in detail, or are able to notice a variety of objects, actions and places in rapid succession. These same people are often thoroughly oblivious of any of the laws at work as causes of the facts they observe, or of the influences at work in bringing about the results observed. Itemizing a variety of facts is not necessarily analysis of fact relations." The gestures of highly analytical people are of a tidying nature: they arrange things in neat piles or parallel groups; they dust and clean; they look behind or under various objects, but without excessive gestures of any kind.

**Ancestral influences**, see **Heredity**, **Acquired Characteristics**, **Atavism**.

**Anesthesia** (or **Anæsthesia**), "feelinglessness", loss of sensibility, from the use of an anesthetic (drug, opiate, etc.), or from a brain lesion or nerve lesion, or from suggestion (hypnotism, etc.).

**Anger**, a painful emotion of aroused combativeness, which finds expression in a desire to destroy the obstacle in its way. The combative instinct may be exercised without anger, but anger cannot exist without combativeness plus a certain amount

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### **Anger** (*Cont.*)

of fear. It seems that anger is proportioned to the suddenness and magnitude of the fear experienced, but anger is an emergency defensive movement, positive and tending to action, while fear is negative and tends to retreat. Anger continues for some time after the fear has been allayed. Habitual readiness to anger (irascibility) is due to fear complexes which have to be overcome before a change in character takes place. A mood of casual anger is called irritability. Cf. **Rage**.

Anger is expressed physically by a sudden flushing of the complexion, dilated eyes and nostrils, general tension of the fists and jaws, rapid heart action, visceral contractions, and the pouring into the system of secretions (adrenalin, etc.) which produce sudden courage and resistance. Unless the emotion is carried out into action of some sort (whether fight or a diverted form of action, such as performing a trivial act that will consume some of the surplus energy), anger will cause a poisoning of the organism. See **Temper, Glands**.

**Animism**, the belief that "inanimate" objects (those not endowed with consciousness, such as trees, rocks, water) are inhabited by friendly or hostile Nature-spirits. Animism is found among all primitive races, often embedded in more advanced religious beliefs, as in India. It may have

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### **Animism** (*Cont.*)

originated in the perception of the general unity of all life, now accepted in scientific form as the law of Evolution. Animism differs from Pantheism, which sees only God in everything. Cf. **Metempsychosis**.

**Anomaly**, a notable irregularity, an apparent breach of some law.

**Anthropomorphism** (i.e., "man-form"). The belief that "God is made in the image of man"; any belief which tends to subordinate the laws of Nature to the particular interests of Man. A belief in which the gods are represented as inclined to anger, caprice, etc., is anthropomorphic; so is one which assumes that Man is the ultimate purpose of the universe.

**Antinomy**, a flat contradiction or conflict of principles or terms.

**Antipathy** (opposed to Sympathy), a strong intuitive (instinctive or unreasoned) dislike.

**Anxiety**, a feeling of uncertainty, combined with fear of forthcoming pain either for oneself or for a loved one; anticipation of failure. Anxiety is expressed by a frowning of the brows, fidgeting, inability to concentrate on any task, listening for the first sign of news.



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**Apathy** (literally “want of feeling”), disinclination to exercise one’s right of action, or to perform one’s duties, through indolence, indifference, etc. Apathy may be caused by defective metabolism (digestion and assimilation), or by poisons in the organism, or by insufficient secretions (see **Glands**); or it may be merely comparative, some races (negroes, dark-eyed Southerners, the Chinese) being naturally less active than others and being consequently described as apathetic. Apathy is expressed physically by slow, lazy movements, with relaxed or drooping features. In handwriting, it is indicated by weak crossbars to the *t*’s (and a general disinclination to make firm forward strokes), muddy or slovenly downstrokes, excessive roundness of the letter-bases. The opposite of Apathy is Ardor or Zeal.

**Aphasia** (“speechlessness”), inability to articulate or to comprehend words, due to the impairment of a nervous center. One region of the brain (Broca’s, in the front of the head) controls power of speech. Its impairment causes “motor aphasia”. Another region (Wernicke’s, in the center) controls hearing. Its impairment produces auditory aphasia. A third (the Visual, at the back) controls sight. Its impairment produces word-blindness.

**Apostle**, an enthusiastic and self-sacrificing advocate of a cause. Some people are so constituted

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### **Apostle** (*Cont.*)

that they love to become apostles for new causes (which must be more or less unpopular to deserve their attention). This propensity is a psychological compound of (1) activity (executiveness); (2) pride (belief in the superiority of their judgment) or credulity (acceptance of another's judgment); (3) combativeness (aggressiveness, love of fight); (4) generosity (altruism, charity, love, desire to make others share what they consider good); (5) language (ability to express verbally what they feel, with force and fluency). In terms of gland secretions, apostles have active adrenals (fight glands) and pituitary (continued effort glands).

**Apparition**, see **Ghost**.

**Appearance, personal** (as a guide to character and circumstances). The details and condition of one's attire and the care of one's person (hair, finger nails, skin, etc.), furnish an easy guide to simple characterization. They may be studied in the following aspects (which more or less overlap): Cleanliness or uncleanness; neatness or untidiness; refinement (good taste in the choice of ornaments, matching of the principal garments in shape and color) or vulgarity; simplicity or affectation; economy or extravagance; wealth or poverty; originality or conventionality; haste or ponderation or slowness; aggressiveness or timidity;

## OUR MINDS AND OUR MOTIVES

### **Appearance** (*Cont.*)

practicality or impracticality; ingenuousness or sophistication; materiality, intellectuality or spirituality, etc. Cf. **Expression, Gesture, Quality.**

**Apperception**, complete attention to a perception (sensation plus feeling) by a mind well prepared to receive it; understanding and ready assimilation, owing to previous experience with similar perceptions. Formerly almost synonymous with "consciousness".

**Appetite**, an organic need (hunger, thirst, sex, sleep, etc.) which craves satisfaction by instinctive (reflex) movements. It is psychologically important to remember that the imagination (projected memory) plays a great part in all appetite: the more vivid the "idea" of satisfaction, the more irresistible the appetite.

**Application**, serious endeavor to achieve an object by concentrating one's energies upon it. See **Effort, Attention.** In logic, a deduction from a general rule to a particular case.

**Apprehension**, the simplest act of the intellect, the "taking to oneself" of a concept and particularly (in popular speech) of a fear; the simple acceptance into the consciousness of a sensation (through the senses) or of an idea (result of previous sensations). Apprehension differs from

## OUR MINDS AND OUR MOTIVES

### **Apprehension** (*Cont.*)

Comprehension in that the latter term is used of the elaborate process of acceptance of a perception into a system of thought. E.g., the existence of the universe is apprehended through the senses, as the result of the many sensations which have entered the mind and which have been compared with others there; the *causes* of the existence of the universe are probably impossible to comprehend.

**Approbateness**, desire to have one's character or conduct well thought of. Approbateness, often mistaken for conceit, to which it is but the first step, is essential to success in spectacular vocations (the stage, the movies, etc.). See **Glamour**.

**Aptitude**, exceptional facility for doing a certain thing. Some aptitudes are inherited or at least congenital (found in the structure of the organs and tissues at birth), as an aptitude for music, and may amount to genius (q.v.); others are acquired through environment (education); most are partly inherited and partly acquired. The term "aptitude" is not applied to the instincts, which are found in all people, though not in all in the same degree. The instincts are fundamental, essential to the continued existence of the individual and the race; the aptitudes are special and often exclusive, depending on combinations of mental and physical characteristics developed through prac-

## OUR MINDS AND OUR MOTIVES

### **Aptitude** (*Cont.*)

tice: thus a combination of long, supple fingers with good tone sense produces a natural aptitude for piano-playing. Aptitudes are generally referred to as "faculties", a term which must not be understood as referring to a localized brain center. See **Faculty**.

**Ardor**, a "burning" desire, eagerness expressed in action, as in love; the opposite of Apathy.

**Arith(mo)mancy**, divination by means of numbers. See **Numerology**.

**Arithmetical ability**, the aptitude to perform without effort simple operations (addition, subtraction, etc.) on numbers. See **Aptitude, Faculty**. Arithmetical ability must not be confused with mathematical ability, the latter being largely composed of reasoning power not required in the former: most of the world-famed arithmetical prodigies (who could add in their minds, multiply, divide, etc.) have been found unable to master the very rudiments of geometry or advanced mathematics. All arithmetical prodigies (according to Merton) have exceedingly wide heads at the temples, near the eyes, giving the eyes an appearance of being close together. Geometrical ability is largely dependent on one's sense of Form as well as on reason, and is found in some people who are very slow in handling figures.

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**Arrogance**, haughty disregard of the rights and feelings of others; pride (which makes one feel superior to others), with vulgarity (absence of the good manners that would normally inhibit the expression of such pride). Arrogance differs from *petulance*, in that the latter is prompted by impatience as much as by pride; from *impudence*, which is a spontaneous expression of equality with one who considers himself superior; from *effrontery*, which is a way of challenging an invisible obstacle. Impudence and effrontery imply more bad manners than actual pride.

Arrogance is expressed physically by an air of aloofness and by failure to recognize the presence of others: raised eyelids, eyes partly closed, chin raised, mouth closed, erect bearing.

**Art**, any form of self-expression not based on strict utility; work done for its own sake. If only a part of the work is done lovingly, that part is said to constitute an "artistic touch"; if the purpose is utilitarian but the method artistic, the product is called "commercial art". Primitive art consists in adding unnecessary features, by way of ornaments, to the minimum required for strict utility; advanced art consists in changing other people's ideas of what constitutes utility: "Art for Art's sake". While the word "art" originally meant "trickery", and the perfection of art was to conceal the art or trick ( *Ars est celare*



## OUR MINDS AND OUR MOTIVES

### **Art** (*Cont.*)

artem’), modern artists no longer endeavor to disguise the means employed, preferring sincerity to artificiality. They measure the art, not by the extent of the deception which it achieves, but by the import of the expression itself. Art and Love are similar in purpose, each consisting of a desire to *give* for the joy of giving; but Love is complete when it has given, while Art seeks appreciation in return. “The aim of art is to provide a sense of life for men who, in themselves, are not sufficiently alive to create art by their very living.” (Clayton Hamilton, “Seen on the Stage”.)

**Asceticism**, a negative form of morality, which attaches more importance to non-doing than to doing; abstention from worldly pleasures.

**Aspirations**, a name given by some to Faith, Hope, and Charity (Love), the virtues that enable one to aspire to higher spiritual attainments. Physiognomists ascribe the facial signs of the aspirations to the upper front part of the head, the forehead having developed in mankind much more recently than the backhead, and at the expense of the backhead. All primitive races have short, slanting foreheads. Cf. **Faculty**.

**Assertion** or **Assertiveness**, the instinct of outward action; extroversion; the instinct corresponding to the emotion of elation. See **Instincts**.

## OUR MINDS AND OUR MOTIVES

**Association of ideas**, the process whereby sensations are grouped according to contiguity in time or space, thereby enabling one to recall one sensation by recalling another which was experienced at the same time or in the same place. Ideas (i.e., vaguely remembered sensations), as well as definitely remembered sensations, are recalled by this process, which is the basis of memory (recall). Association is sometimes said to be due to similarity (comparing of likenesses, as when the idea of "green" suggests the idea of "grass"), or to contrast (comparing of unlikenesses, as when the idea of "black" brings to mind the idea of "white"). Contrast itself is a form of likeness: "black", being "not white", contains the idea of "white". Association of ideas is the greatest resort used in improving the memory: the more threads of association, and the stronger those threads, the greater the power of recall. Thus an object which has been seen in motion, in colors, producing a sound and emitting an odor, will be recalled more readily than one lacking those associations. See **Memory**.

**Astonishment**, a feeling of wonder, arising suddenly, and generally induced by some occurrence that goes counter to one's previous expectations: one *wonders* at a novel sight, but one is *astonished* to find that things are different from what one had imagined. Astonishment is expressed physically

## OUR MINDS AND OUR MOTIVES

### **Astonishment** (*Cont.*)

by a blank stare, mouth gaping, hands relaxed, body motionless.

**Astral body**, in Hinduism and Theosophy, a substance finer than the physical body, but similar in shape, which accompanies the physical body during waking hours, but leaves it during sleep and at death; also called the Desire Body. The astral body, which is perceived by clairvoyants (adepts, the initiated), is not seen by the human eye, but may be sensed through intuition. It casts an aura around the physical body (the haloes around the heads of the saints) which gives others (even, often, those who are not conscious of their presence) “hunches” as to the person’s moral worth. After death, the astral body survives for a time and may be earthbound (if its desires were grossly materialistic). The astral body of one who has committed suicide or murder may be animated by unattached “spirits” and become a ghost, with power to act within certain limits on the physical plane. See **Ghost, Spiritism, Theosophy**; also the following entry.

**Astral plane**, in Theosophy (after Hinduism), the plane of density of matter which lies next higher to the physical. “Every material object, every particle even, has its astral counterpart. . . . Each living creature is surrounded with an atmosphere of its own, usually called its aura. . . . The

## OUR MINDS AND OUR MOTIVES

### **Astral plane** (*Cont.*)

human aura is seen [by the clairvoyant] as an oval mass of luminous mist of highly complex structure. . . . These auras are not mere emanations, but the actual manifestation of the ego on their respective planes. . . . It is the auric egg which is the real man." (Blavatsky.) After death of the body (still according to Theosophy), the ego passes into the astral plane, either to be tortured by its continued appetites and unsatisfied desires (Hell) and later to be reincarnated; or to be purified and pass on to the Mental World and later to the Heaven world. See **Reincarnation, Theosophy, Hinduism**. The astral world is inhabited not only by the astral bodies of human beings during sleep or after death, but also by various "demons" and fairies invisible to the material eye. Theosophy ascribes to the contacts made during sleep, or between incarnations, the phenomena of love at first sight, friendship, hunches, and what other schools of psychology call "the subconscious".

**Astrology**, fortune-telling by the stars: "The stars impel but do not compel." According to this system, which is as ancient as mankind's written records, human events can be foretold according to the position of the sun, moon and planets in the zodiac, a heavenly body having greater influence if it is in the ascendant at the time of a person's birth. The terms "lucky star"

## OUR MINDS AND OUR MOTIVES

### **Astrology** (*Cont.*)

and “disastrous” (i.e., contrary to the stars) originated in astrological belief. Modern astrol-ogers explain their claims no longer by the direct influence of a particular heavenly body, but on the theory that everything in the universe is governed by law, and that certain events appear to recur in historical cycles (spirals), these cycles corresponding to zodiacal periods: thus the ascendancy of a planet would not directly influence a person born on a certain date, but it would indicate that certain recurring conditions are again at work, affecting everything in the universe, including that individual. Popular month-by-month astrological calendars, like the one given below, are identical with those used for thousands of years, although the position of the heavenly bodies is no longer what it was even a few hundred years ago. Those calendars, even on their own assumption of planetary influence, are at least one month out of time—a fact which would vitiate the results if such results had any scientific value. As, however, any division of human character into only twelve sets of qualities, is vague enough to fit anybody—since every human being possesses all those qualities in varying degrees—“practical” forecasts will always be sufficiently accurate to please the client. See **Language, Fortune-telling.**

The Zodiacal months of astrology and their meanings are as follows:

## OUR MINDS AND OUR MOTIVES

### **Astrology** (*Cont.*)

Dec. 21 to Jan. 18. Capricorn, "the goat." Idealism.

Jan. 19 to Feb. 17. Aquarius, "water-bearer." Purity.

Feb. 18 to March 20. Pisces, "the fishes." Emotions.

March 21 to April 19. Aries, "the ram." Reason.

April 20 to May 20. Taurus, "the bull." Courage.

May 21 to June 20. Gemini, "the twins." Literature.

June 21 to July 21. Cancer, "the crab." Resourcefulness.

July 22 to Aug. 22. Leo, "the lion." Will Power. ✓

Aug. 23 to Sept. 22. Virgo, "the virgin." Wisdom.

Sept. 23 to Oct. 22. Libra, "the balance." Business.

Oct. 23 to Nov. 21. Scorpio, "the scorpion." Tenacity.

Nov. 22 to Dec. 21. Sagittarius, "the bowman." Foresight.

Oriental philosophy connects the twelve astrological "houses" or ruling divinities with twelve essential organs of the human body, an explanation which gives a key to many ancient books, and particularly to the Book of Revelation. (See Pryse, "Restored New Testament".)

**Atavism**, a return to early ancestral type; "atavistic tendencies" are observed in some children, despite training in an opposite direction, as the result of a certain heredity (which may have skipped several generations). See **Heredity**.



## OUR MINDS AND OUR MOTIVES

**Attention**, a movement of the consciousness in a certain direction. This movement may be passive and involuntary, or active and voluntary (Titchener). A clap of thunder will attract our attention, whether we intended it so or not; the contents of a book will receive our attention only if we deliberately set out to look at the book. Non-voluntary attention (cognition) brings about feeling, which brings about voluntary attention (conation). Some forms of attention are indiscriminating, as in the case of the young person who sees and hears everything that goes on, passing without difficulty from one object to another. Other forms are selective, as in the case of the thinker (writer, collector, etc.) who chooses among outside objects those that are relevant to his own line of thought, and concentrates his thinking upon these to the exclusion of all others. The degree of attention which each phenomenon receives is governed (according to Titchener) by: the intensity (a peal of thunder, a bright light, an objectionable or pleasurable taste, extreme temperatures); the quality (according to each person's temperament, some being highly attentive to certain features, such as color, while others are more attentive to other features, such as sound. See **Aptitude**); the repetition (a repeated occurrence receiving more attention); the movement (things are noticed and remembered better if they move); the novelty. "In its receptive activity, Attention

## OUR MINDS AND OUR MOTIVES

### **Attention** (*Cont.*)

is most closely related to Form [perception of shapes and motions], and in its protective activity it is most closely related to Caution and Defense." (Merton). Waning attention is one of the signs of approaching old age. See **Age**.

**Attitude**, a "readiness for attention, or action, of a definite sort." (Baldwin.) See also **Aptitude**.

**Aura**. (1) The forewarning sensation preceding a fit of epilepsy. (2) The supposed radiation or emanation from a body, perceptible through intuition by another person. In Theosophy, the aura is the invisible "astral body" (q.v.), a fine material substance perceived by the other person's astral body. An aura is bright or dark, according to the purity or baseness of the desires, and is described in terms of colors. See **Astral**. The halo or nimbus around the heads of holy men (as when Moses came down from the mountain, or in the Transfiguration) is the aura become visible to those whose spiritual development has reached a certain point.

**Austerity**, desire to avoid self-indulgence, usually prompted by religious motives and based on a recognized or sensed fear of yielding to temptation. Austerity is therefore a sign of a suppressed tendency to over-indulgence, and is found in those who would naturally be easy-going.

## OUR MINDS AND OUR MOTIVES

**Automatic writing**, writing of thoughts of which one is not conscious, as in a state of trance, the pen or pencil being guided by the habits of the person, while the writing may consist of poetry, narratives, letters, fiction, etc., apparently produced without effort of any kind. Those who prefer supernatural explanations, and usually the automatic writers themselves, ascribe the phenomenon to the influence of some "spirit" personality acting through the medium of the writer's body. Whenever such cases have been followed to their source, however, as in the case of H  l  ne Smith, the facts, phraseology and handwriting used in automatic writing have been proved to be well within the field of knowledge or experience (conscious or hyperesthetic) of the medium. Thus one medium, a girl of undoubted sincerity and integrity, wrote, professedly under the guidance of an Arab spirit, one and only one sentence in Arabic, a language with which she was unfamiliar: the sentence proved to be one she had seen in childhood—but she wrote it from left to right, Western fashion, as no Arab would have thought of doing. Entire novels and supposed revelations from the Great Beyond have been produced by automatic writing: they have seldom excelled the mental calibre and subconscious education of the medium (see **Hyperesthesia**). There are, however, authenticated cases of telepathic guidance in supposedly automatic writing (see **Telepathy**).

## OUR MINDS AND OUR MOTIVES

### **Automatic writing** (*Cont.*)

Almost any one can, to a certain extent, produce similar manifestations, by inducing in himself a passive state. The Ouija board (q.v.) or planchette is a similar phenomenon of subconscious revelation through automatic movements of the hand. See **Unconscious**.

**Automatism**, a theory propounded by Descartes, to the effect that animals have no consciousness of the phenomena that go on in their bodies. That theory is now completely discarded. See **Consciousness**, and cf. **General idea**.

**Autosuggestion**, the practice of creating vividness of desire in oneself for a particular purpose. It consists in focusing the attention on all the features of an object (q.v.) which are pleasurable (i.e., which gratify some fundamental desire, some natural instinct), to the exclusion of its unpleasurable features, it being known that the automatic machinery of the body will somehow find all the means necessary to attain an absolute desire, supplying (through the glands, q.v., etc.) all the required energy, and through the memory all the accumulated facts which can be useful—within physical limitations always. Autosuggestion is best practised just before sleep, because at that time conscious resistance to the emotions is low (fatigue inhibiting the attention, thereby strengthening the stimuli in the emotional direction), and

## OUR MINDS AND OUR MOTIVES

### **Autosuggestion** (*Cont.*)

because the unconscious processes continue to work during sleep, free from conflicting orders from the consciousness. A suggestion which agrees with one's desires (q.v.), firmly implanted in the mind just before sleep (which means right up to the instant of going to sleep), can thus be expected to bear fruit—even if in so doing it works havoc with conscious ideals and purposes which have been left out of consideration when the suggestion was made (e.g., the suggestion, "I must get money before noon tomorrow" might bring the money, by causing one to commit robbery). Suggestion can come from other people, either during sleep (q.v.), or during the waking or subwaking state, but only if one is willing to receive it: all suggestion is an autosuggestion. See **Suggestion, Hypnotism**. Autosuggestion is used principally for "mental healing" (q.v.), to give the body machinery the blind faith it requires to effect a cure. See **Affirmation, Denial**.

**Avarice**, money greed; acquisitiveness (q.v.; not by itself a fault, and indeed a necessary quality in many cases), combined with fear complexes (egoism, coldness of heart), the latter often arising from physical weakness or suffering in the early years of one's life. Avarice is expressed physically by a general contraction of the muscles of the entire system (therefore it is stated to be the

## OUR MINDS AND OUR MOTIVES

### **Avarice** (*Cont.*)

mental concomitant of constipation, one being cured by remedying the other), a thin nose, piercing eyes, and an inward, gathering movement (the clutching hand).

**Aversion**, loathing based on the intuitive perception of a moral or physical blemish. It is expressed facially by raising the upper lip and puckering the nostrils, as if to ward off an unpleasant odor. Cf. **Expression, Instincts, Balance, Sublimation.**

**Awe**, a sense of smallness and powerlessness in the presence of immensely superior force or skill, as when one views for the first time a gigantic spectacle of Nature; a mixture of wonder (q.v.), respect, and humility (negative self-feeling). Awe is expressed facially in the same manner as wonder, with added intensity and humility.



## B

**Balance of character**, the peculiar combination of native traits and acquired habits which enables each individual to hold his own in his environment by an endless process of correlative adjustment; or the "faults" which are supposed to correspond to certain qualities, and vice versa (i.e., the traits or habits which are usually associated with one another). The French saying, "He has the faults of his qualities" exactly expresses the notion. All the tests made among younger people (school children and college students) as to the correlation of traits of character indicate that the most desirable traits go together, at least in the estimation of the teachers who were the judges. One test (quoted in Gates's "Psychology for Students of Education") showed a high correlation between Intelligence and such qualities as Humor, Initiative, Persistence, Will Power, Conscientiousness, Leadership, Personal Appearance, Courage, Cheerfulness and other virtues of the same general nature. Another series of tests showed a high correlation between such virtues as Accuracy, Trustworthiness, Initiative, Leadership, Retentiveness of Memory, Quickness of Thought, etc. (Note that supposedly antagonistic qualities, such

## OUR MINDS AND OUR MOTIVES

### **Balance of character** (*Cont.*)

as Accuracy and Quickness, are found together.) All such tests have resulted in emphasizing the importance of intelligence as the key to the whole personality (see **Intelligence**). As these facts appear to conflict with the firmly rooted popular notion that every character is subject to certain compensations, it should be borne in mind that the term "quality" (which is implied if not used in the choice of striking scholastic virtues correlated in the tests) is, of itself, meaningless (see **Quality**). We call "quality" simply a manner of being which is useful or pleasurable to us in a certain environment and for a certain purpose. All other definitions are metaphysical (cf. **Good**) and have no place in scientific investigation. If "quickness of thought" is useful in school work, it is called, by school people, a quality. But if the very same quickness of thought leads a young man, in business, to lose interest in others who do not possess that "quality", then it is called "impatience", and the young man is now supposed to be possessed of a "fault". Intelligence itself (i.e., any degree of intelligence above the average, which is that of a child of 14 to 15 years of age), may be the cause of serious mistakes of a practical nature, as when one who grasps facts quickly and in concise language attempts to convey to others in few words some facts which they are capable of understanding only slowly and with a tedious

## OUR MINDS AND OUR MOTIVES

### **Balance of character** (*Cont.*)

(to the intelligent one) repetition of meaningless phrases. Then the intelligent one will be described as "impractical". Again, one who conceives of new methods as fast as new needs arise is more likely to jump from one activity to another than one who, knowing only one thing, will work that one thing to the limit of its usefulness. The quick one will be described as fickle, and the slow one as possessing "stick-to-it-iveness". In the end, the only true quality is Balance, and even this must be referred to its particular environment to have any meaning. A tentative list of quality balances, showing that an excess or a shortage may itself be called a quality or a fault (according to the point of view), is given under **Quality**. As one cannot, at the same time, possess an excess and a shortage of the same quality, then it follows that certain qualities are exclusive of each other. Thus the quality (or fault) of Conventionality is exclusive of the quality (or fault) of Originality.

Most novelists and dramatists arrive from intuition and observation at some scheme of character compensation. It should be noted, however, that they deal with adults, in whom habit has largely superseded the original native endowment, so that the results of such empirical characterizations do not necessarily conflict with the tests of native traits. One who, in school, was successful because of his quickness of thought, may have so

## OUR MINDS AND OUR MOTIVES

### **Balance of character** (*Cont.*)

exclusively relied on that trait as to become, through habit, careless or superficial; another, possessing the same trait but receiving little encouragement, may have gradually subordinated it, until he is, through habit, notably slow and careful. Dealing with adult types (i.e., the result of habit), Merton ("Vocational Counseling and Employee Selection") establishes series of "polarities" (i.e., opposites) which may be expected. Thus the "Art group" (Number, Color, Form) is opposed to the "Rulership group" (Dignity, Stability, Laudation). He, with all other vocational analysts, points out that certain highly developed "faculties" are actually detrimental in certain occupations. Thus one with only a moderate imagination may be a successful bookkeeper, but one with a high imagination would soon become discontented with that type of work. On the other hand an accurately trained scientific mind will find it difficult to write "human interest" fiction (witness H. G. Wells's early efforts).

In any attempt to change one's character, one should remember that the biological law of variation (q.v.) applies here as elsewhere: one part (or trait) does not vary alone, but only in correlation with another part (or trait); hence the necessity of allowing for Time to re-establish the balance on the new basis, and the inherent difficulty of making a character change, since such a change

## OUR MINDS AND OUR MOTIVES

### **Balance of character** (*Cont.*)

implies continuous purpose over a long period of time, and a multitude of minor adjustments. Cf. **Success, College men, Genius.**

**Bashfulness**, habitual dislike of company; dislike of being noticed in public, due generally to lack of native combativeness, but sometimes to pride which shuns possible criticism, or to an inferiority complex.

**Beauty**, that which appeals to everybody's disinterested esthetic sense. It is generally recognized that beauty must comply with the following requirements: (1) It must be the object of a disinterested satisfaction, evoking no desire of ownership (we desire the good, admire the beautiful); (2) it must be universally pleasing, "purposive", and comprehensible; (3) it must afford stimulation without fatigue, i.e., it must have a certain "smoothness" or relaxing effect; (4) it must have a certain magnitude (differentiating it from mere prettiness), and must have order, symmetry and definite limitation (i.e., it must be specific; thus male beauty is essentially Dignity, while female beauty is essentially Charm or Grace).

It is probable that we call beautiful that (1) which is free from conflicting rhythm, lines or colors; (2) which averages our previous experience; and (3) which is so placed as to hold the whole attention. A beautiful face, for example, would



## OUR MINDS AND OUR MOTIVES

### **Beauty** (*Cont.*)

be free from blemishes (moles, warts, pimples), and from unexpected interruptions of line (broken nose etc.); it would be built in proportions which are the average of those of our own race or country (hence the quasi-universal failure of well defined "foreign types" of beauty, when selected by their own nationals and afterwards "exported"); and it would bear an expression which would not cause us to think of something else. Again a beautiful landscape would be uninterrupted by telephone poles or wires; it would include a good balance of sky and land, a good balance of colors; and it would contain no one feature that would monopolize the attention at the expense of the whole. As to what constitutes balance itself, the question is answered in treatises on art, music, the drama, etc. In form it has been discovered that Dynamic Symmetry, as practised in Greek architecture, corresponds to maximum human enjoyment; in color, definite charts of harmonies are available, justified by an actual count of the vibrations emitted by each color. In music, beautiful harmonies can be measured in terms of mathematics. Beauty is therefore largely, if not entirely, compliance with the laws of Nature.

**Becoming**, the process of change, when a definite new condition is to be reached, whether that condition be an improvement upon the previous one or not.



## OUR MINDS AND OUR MOTIVES

**Behavior**, man's entire range of observable reactions (response to stimuli), including everything that we do, from blood pressure, to gait, speech, dreams, etc.; the reaction of self to non-self or to parts of self. Behavior is the raw material of the science of psychology, since the Psyche (or Soul) is not knowable apart from its manifestations. Behavior is assumed to be mechanical, and therefore differs from conduct, which is assumed to be (or which may be) partly the result of moral guidance by the conscience. All animals have behavior.

**Behaviorism**, the doctrine that all action is merely response to a stimulus (physical or chemical influence which may originate within the organism, on its surface, or outside). Behaviorism implies a denial of the soul as a supernatural influence; it also implies a denial of the theory of the instincts as results of a vital urge, and sees in them complex responses to stimuli. Cf. **Response, Inhibition, Thought.**

**Being** or Existence, the abstract concept of reality—be that ultimately Mind or Matter or both or neither. That which "is" is called an "entity". The term "Being" is used by religious psychologists to indicate the absolute perfection of which man is asserted to be but an image. "God is my Being," i.e., I am ideally perfect in God's image, but my "carnal sense" distorts my

## OUR MINDS AND OUR MOTIVES

### **Being** (*Cont.*)

vision and makes me see myself as imperfect. See **Truth**.

**Belief**, a movement of the consciousness in the direction of something we desire, or away from something we dread, following hesitation and doubt which eventuates in a yes or no judgment (according to McDougall). We "believe" what we would "lief" or rather do, what we "love" (lief) to do. People's true beliefs, therefore, the only ones they will act upon in an emergency, are those which correspond to their likes and dislikes, and not those based on purely intellectual considerations. A logical mark upon which belief is founded is called a criterion of belief; a psychological indication that an object is to be considered real is called by Baldwin a "coefficient of reality".

It is possible to make oneself believe anything, by focusing the attention exclusively on the facts which support the desired belief, and disregarding all others, until the weight of evidence appears so strong in favor of the proposed course or result that a full-fledged belief is born. The same applies to disbelief, the only requirement being a deliberate and continued selection of subjects for attention. This accounts for the importance attached by sundry cults to the regular and exclusive reading of their journals and magazines by their followers. When this process is carried out, there

## OUR MINDS AND OUR MOTIVES

### **Belief** (*Cont.*)

is at first (as Baldwin points out) a "subtle consciousness of inadequate evidence", but after a time, if the effort persists, the desired effect is accepted as a fact (i.e., as having objective reality). The variety and persistence of religious beliefs is principally due to that systematic Will to Select favorable evidence, and to eliminate unfavorable evidence from consideration.

Desire to avoid credulity may itself, however, constitute an uncritical belief. "If the fact could be definitely determined, I think it would be discovered that in this 'wide-awake' country there are more persons humbugged by believing too little than by believing too much." (P. T. Barnum.)

**Benevolence**, disinterestedness, altruism, the tender emotion which wishes well to all the world without considering its own possible gain (but also without allowing its heart to be moved to compassion). Benevolence is "affectionate, tranquil and serene, without the warm tints of desire and voluptuousness, and without the sad coloring of compassion." (Mantagazza.) Benevolence is a form of sympathy (i.e., "feeling with others", desire to have them share the pleasures which we enjoy). See **Altruism, Love, Veneration, Religion**.

**Bias**, inability to see an occurrence or a character in true perspective, or to weigh the facts

## OUR MINDS AND OUR MOTIVES

### **Bias** (*Cont.*)

that are known to others in that respect. See **Belief, Balance, Judgment.**

**Bigotry**, blind attachment to a creed or party, even to the extent of being offensive to those who hold other views; intolerance; partisanship. Bigotry arises from the consciousness that one's grounds for belief are not substantial, and from fear that one will have to accept defeat in argument, sometimes for lack of ability to convey to others exactly what one feels. A bigot differs from a fanatic in that the latter seeks to force others to accept his standards, while the bigot merely shuns discussion of his views with outsiders. Fanaticism is positive, bigotry negative. See **Blindness.**

**Biogenesis**, the doctrine that all living beings (animals or plants) are descended (or ascended) from living parents: "*omne vivum e vivo*". This is opposed to the older theory of "spontaneous generation" (according to which, e.g., a mosquito could suddenly take birth in a swamp, even if there had been no mosquito larva there). Complete evolution, however, postulates a one-time transition from non-life to life.

**Biogenetic law**, the theory that every living organism passes, in its early individual life, through the same stages of development as the race itself

## OUR MINDS AND OUR MOTIVES

### **Biogenetic law** (*Cont.*)

from which the individual sprang. Thus, the human embryo in the mother's womb successively resembles the embryos of the lowest vertebrates, the fishes, the amphibians, the reptiles, and the apes. The anatomist Wiedersheim has recorded 180 vestigial structures in man's body—useless remnants of forms that were useful to man's ancestors.

**Biology**, the "science of life" (origin and evolution of plants and animals). See **Evolution**.

**Birth**, the coming into existence of a new body. Each religious system holds its own views as to the mental or spiritual accompaniment of physical birth. The oldest religions (Hinduism, Egyptian, Mayan) hold that the new body is occupied soon after birth by a soul that has previously been incarnated (either in a human body or in that of an animal), and that now returns to earth because it has found in the new body and the family from which it sprang a favorable environment for the continuance of its spiritual experience, from the point where that experience stopped at the death of its previous body. Most Christians hold that the body is supplied at birth (the Roman Catholic Church says "at the instant of conception"; many Protestants hold "at the time of drawing the first breath") with an entirely new soul, never previously incarnated and never again to be incarnated

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### **Birth** (*Cont.*)

(they do not usually specify whether that soul is the object of a special creation, or whether it comes from a pre-natal limbo, having been created at the beginning of Time). Theosophy holds the reincarnation theory, but allows the soul seven years in which to gain full possession of the body. Some philosophers holding the evolutionary view think that the soul is merely a name given to the sum total of mental processes and inherited tendencies—that one “grows” a soul or personality. (This view would not preclude an original or continuing source of outside life-force of a non-individual nature, a “power” on which all could draw according to their capacity.)

**Blandishment**, a pleasing way of making another person feel important or charming. See **Charm**, **Cajolery**.

**Blasphemy**, disrespectful speaking of holy things; profanity; swearing.

**Blindness, mental**, a psychological condition in which one is unable to recognize an object as being itself, although one is able to see it, as in the case of a man who fails to recognize his own image in a mirror.

**Blindness, intellectual or moral**, inability to “see” things in their proper perspective; lack of



## OUR MINDS AND OUR MOTIVES

### **Blindness** (*Cont.*)

judgment, either permanent (as when the imagination is excessive), or temporary (as in infatuation due to an uncontrollable appetite). Imagination is the greatest cause of blindness or prejudice, magnifying pleasurable expectations and minimizing probable risks. Most forms of religious intolerance and nationalistic prejudice, blinding people to the experiences of others, are due to the same cause: the working upon the child's imagination at an age when he is unable to weigh the facts.

**Blindness, physical.** It is claimed by some mental healers that blindness is produced by a secret desire to avoid seeing things. Thus a person living, much against his will, in a sordid environment, and condemning that environment instead of seeking what good there is in it, is really wishing to be blind, and the mechanism of the body responds by bringing about gradually the desired atrophy of the sense of sight. It is claimed that recognition of such a cause, and acceptance of an opposite desire (including the bestowing of praise upon the conditions previously condemned) will bring about a cure of the blindness. (The same principle applies to deafness, which is ascribed to stubbornness.)

**Blushing,** reddening of the face, due to shyness or shame. The habit of blushing can be cured

## OUR MINDS AND OUR MOTIVES

### **Blushing** (*Cont.*)

by gradually reducing the degree of self-consciousness.

**Boasting**, expressing self-satisfied rejoicing over one's natural gifts, strength, wealth, accomplishments; a form of the instinct of assertion, found principally in those who have not accomplished much, or as counterbalancing an inferiority complex. See **Lying**.

**Body, astral**, see **Astral body**.

**Body, physical**, an entity composed of the same elements as those which compose the rest of the universe ("Matter"). Whether Matter is ultimately an illusion perceived by Mind (which, in that case, would be the reality), or whether Matter and Mind co-exist, or whether Mind is but a name for an aspect of Matter, is the ultimate problem of philosophy. As Matter (or whatever constitutes the human body) is at the same time the thing weighed, the weight and the balance, it is undefinable, and science is forced to postulate its objective reality. See **Scientific method**, **Psychic screen**.

**Boldness** (in the favorable sense), the fearless attitude of one who dares to do what he considers right; (in the unfavorable sense), the presumptuous attitude of one who acts as if he were the

## OUR MINDS AND OUR MOTIVES

### **Boldness** (*Cont.*)

equal of those who consider themselves better than he.

**Bragging**, exaggerating the importance of one's achievements, or disclosing unethically that one is the author of some attainment, in order to evoke admiration. The braggart is commonly a weakling.

**Brahmanism**, the Hindu religion and caste system, based on the worship of Brahma or the Absolute. See **Hinduism**.

**Brain**, the localized nervous center of thought. Without entering into physiological details, it may be stated that there are, in the brain, localized regions for certain functions (speech, smell, sight, etc.), injury to which causes the loss of that function (aphasia or loss of speech, agraphia or inability to write, etc.). There are, however, no definite regions for so-called faculties (honor, caution, inventiveness, courage, etc.), which are resultants produced by combinations of nervous exchanges, in brains of varying natural quality and complexity. All thinking proper (reflection) involves the entire brain. Many faculties, indeed, would be more correctly localized in the glands than in the brain (e.g., courage, which so largely depends on adrenal secretions; see **Glands**). Nor is it correct to state that even the localized brain

## OUR MINDS AND OUR MOTIVES

### **Brain** (*Cont.*)

regions (speech, writing, sight, etc.) cause "bumps" on the outside of the skull, from which character could be read. (This, however, does not in any way preclude the possibility of some connection between an observed change in the conformation of the skull, and a well-defined aptitude, even though the cause may as yet be entirely unknown. No change in bodily structure appears without some cause, and the facts of observation may justify the belief that, through some unascertained concomitance, a bump may mean a certain characteristic. Thus, a high forehead is indicative of a more civilized origin than a low slanting forehead as found in all savages. The width of the eyes apart, affecting the whole conformation of the skull or caused by it, produces greater stereoscopic vision, which means greater ability to perceive the motions of objects. The length and size of the jawbone affects the ligaments around the ears, showing some connection between nutrition and "bumps" in that region, and so on. It is unscientific to deny what is merely not fully explained.)

The statement that the brain secretes thought, as other glands secrete their juices, is open to serious question. Thought may be but the name given to the process of cerebration; or it may be an outside force which the brain is so constructed as to utilize in part. The acceptance of telepathy

## OUR MINDS AND OUR MOTIVES

### **Brain** (*Cont.*)

(q.v.) as a proved fact may bring some new light on the problem. It is known, however, that the "thinking power" of the brain depends on the number of brain cells (idiots having a shortage of cells) as well as on the quality of the tissue. Hence intelligence (q.v.) is now believed to be a congenital endowment and to remain unchanged throughout normal life.

**Bravery**, the virile instinct which prompts one to stake all he has on his ability to win a fight, usually in defense of something; a combination of pugnacity, self-assertion and protectiveness, accompanied by a secretion of endocrines (q.v.) which inhibit fear and give the organism greater physical resistance (as by supplying it with sugar).

**Breathing, deep**, a practice asserted by Hindus and others to be highly desirable, as it "massages the solar plexus" (muscles and nerves centering around the pit of the stomach), thereby causing better nerve tone of the organism. It is claimed that the repetition of the syllable "Om", uttered with each breath, and assisting in the process, is particularly effective in creating desirable mental states.

**Brightness**, vivacity due to elation and youthfulness, but not necessarily identical with intelligence, for it is often superficial and deceptive.

## OUR MINDS AND OUR MOTIVES

**Brutality**, physical roughness and disregard of the rights of others; usually found in people whose energy has found no more suitable outlet. In a weaker body, the same mental attitude might manifest as nagging.

**Buddha**, an "enlightened one", one who has completely overcome material desires—a term applied principally to Gautama who attained Buddhahood. Any individual human being (according to Oriental mystics), may become a Buddha, although this requires many successive incarnations. Some hold that Christhood is the same as Buddhahood, and that Jesus was one of the adepts (q.v.) or initiates, who had completed the labors of the "eightfold path". On that theory there may be future Christs and Buddhas.

**Business ability**, a term understood in different ways, as "business" is applied equally to industry and commerce, and "ability" in this case may refer to either executiveness or salesmanship (see these terms). To determine the type of mind that will show "business ability", it is necessary to define the particular problem. An executive is one who gets things done well and on time by others: "organize, deputize, supervise". A salesman is one who induces others to buy goods. A merchant or commercial man is one who bargains for certain goods of a certain quality at a certain price on



## OUR MINDS AND OUR MOTIVES

### **Business ability** (*Cont.*)

certain terms. The executive needs primarily action (volition, will power) and timeliness; the salesman needs sociability and diplomacy; the merchant needs caution, arithmetical sense, a sense of ownership. All these qualities are seldom found at the same time in one man, as they are largely exclusive of one another; thus executive will power precludes the easy-yielding sociability of the salesman, while the merchant's caution is often a hindrance to real executiveness.

There is no better means of ascertaining rapidly and surely the essentials of those various qualifications of a "business man" than the study of his habitual handwriting. Executiveness (a forceful movement forward) shows in the bold but not excessively long *t* bars and the general forward movement of the final strokes of words. Salesmanship shows in graceful curves, hooks, rounded letter bases. Commercial sense shows in lassoes in the signature and other signs of "covering up one's trail".

**Business letters, how to test.** The psychology of business letters has received much attention during the last few years. According to modern ideas, a business letter going to a client (one who has done business with the firm) should be written in direct, conversational style, free from stereotyped phrases ("your esteemed favor", "trust to

## OUR MINDS AND OUR MOTIVES

### **Business letters, how to test** (*Cont.*)

be favored", "the 20th ult."); it should be friendly in tone (this applies particularly to collection letters); and it should be long enough to cover the subject—neither more nor less. A sales letter to new prospects should comply with the following principles, given here in the order of their importance (and reproduced by permission from the Palmer Institute's Course in English and Self-Expression): (1) Very brief opening paragraph; (2) immediate contact with the reader's mind (tapping a complex, appealing immediately to what interests him); (3) attractive (interesting) opening to any paragraph that catches the eye when the letter is held two feet away; (4) short paragraphs (seldom to exceed seven lines); (5) summarizing paragraphs between the longer ones (one or two lines only); (6) very short and definite last paragraph indicating one and only one course of action; (7) every statement to be written from the "you" angle (never say "we" if it is possible to say "you"); (8) logical transitions between statements; (9) freedom from all offensive or misconstruable statements, negativeness or "knocking"; (10) friendliness of tone throughout; (11) complete information—no more, no less; (12) appeal to desires (emotions) rather than to mere interest (intellect); (13) simplest language; (14) enclosures to be invisible until the letter has been read.

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**Buying.** According to Shaw ("The Knack of Selling"), there are only five possible motives for buying anything: (1) Money (hope of gain); (2) Utility (saving of labor; food value, etc.); (3) Pride (desire to appear superior); (4) Caution (fear of accident etc.); (5) Weakness (self-indulgence, inability to say No to the salesman).

## C

**Cajolery**, an intimate personal way of making another person feel pleased with himself, for the purpose of extracting from him some benefit or privilege. Cajolery is the supreme feminine weapon. It is symbolized by the snake, whose sinuous movements represent the act of getting around an obstacle (the serpent, temptation, cunning, craft). In handwriting, cajolery is indicated by soft, lazy curves and lassoes, especially at the beginning of words, in place of *t* bars, and around the signature.

**Calculation**, a form of caution and foresight which makes one prepare in a roundabout way to attain a certain result. A calculating mind is essentially selfish and ingenious. It makes use of the foibles (weaknesses) of others, anticipates their shortcomings, and pretends to be pleasantly surprised when the result turns out to be just what it expected. Calculating people are frequent users of flattery in appealing to those whose vanity is predominant; they also appeal to the appetites (sensuality) of others, to place others in a position where their own schemes will have free play. The type of the calculating mind is Satan (the Devil, Mephistopheles), symbolized as a man in an

## OUR MINDS AND OUR MOTIVES

### **Calculation** (*Cont.*)

attitude of reflection, his chin resting on the knuckles of his hand, his sharp features bearing a malicious smile. A certain measure of calculation is necessary for commercial success, a fact which accounts for the quasi-contempt in which commercialism is held by many writers, artists, etc. whose method is the antithesis of commercialism. (See **Art, Balance of character, Lying.**)

**Calvinism**, the system of Protestant theology named after John Calvin (1509–1564), whose chief contribution to theology was the doctrine of predestination, according to which God has fore-ordained that some men shall be eternally saved and others eternally doomed.

**Candor** or Guilelessness, purity of soul, which assumes that others will behave entirely from noble motives. The term Candor is more commonly applied to the attitude of those who tell others what they truly think, without regard for possible consequences, while the term Guilelessness is more properly applied to the attitude of those who allow themselves to be deceived by the wiles of others. Candor is therefore the opposite of Lying, and involves much tactlessness, while guilelessness is the opposite of caution. A “sucker” is a guileless person. Children are both candid and guileless. Candor also differs from frankness, in that the latter may be deliberate instead of spontaneous

## OUR MINDS AND OUR MOTIVES

### **Candor** (*Cont.*)

and proceeds from the will to be truthful and helpful, as when a frank person tells a friend an unpleasant truth for the good of the friend.

Candor is expressed in the physiognomy by an open countenance, especially by the absence of wrinkles about the eyes; by a frank, relaxed and fearless look. In handwriting, candor is indicated by the increasing size of the letters within each word (the word starting with ordinary size letters and getting larger as it goes—the opposite of the wedge-shape writing of diplomacy.) See **Lying**.

**Caprice**, an unaccountable change of mind, or a tendency to such change. Caprice is often caused by a conflict of desires due to some latent fear, and accompanied by headaches, insomnia and nervousness. The tendency may be remedied by discovering the psychological cause of the conflict, which is to be found in the suppression of some desire (non-expression of some ability). See **Will**.

**Cardinal virtues**; Prudence, Temperance, Fortitude, Justice, on which all the others hinge (Latin *cardo*, a hinge).

**Care(fulness)**, tendency to foresee and forestall mishaps; great attention to details in order to secure the best results. Carefulness is usually motivated by fear, while Analysis is motivated



## OUR MINDS AND OUR MOTIVES

### **Care(fulness)** (*Cont.*)

by curiosity. Carefulness is therefore akin to timidity, and is more often found in people of low vitality, or in those trained in early life by invalids, grandparents and others of low vitality. Carefulness is more positive than Caution.

**Caressing voice, manners, etc.,** see **Cajolery, Charm.**

**Carnal mind** or **Mortal mind**, a name given by some metaphysical schools to the "error consciousness" which "gathers its information through the five senses of the outside world" and reports the reality of sickness, poverty and death. St. Paul's statement, "To be carnally minded is death, but to be spiritually minded is life and peace" (Rom. VIII:6) is construed to refer to this belief in the reality of matter. See **Truth, Mental healing, Affirmation, Denial.**

**Caste**, a division of races and occupations in India; from a Portuguese word meaning "pure", the origin of castes being found in the desire to separate the purely white races from those not so pure. See **Hinduism.**

**Casuistry**, in popular parlance, a method of discussion in which the debater, instead of honestly seeking the truth, seeks to score an advantage over his opponent by hair-splitting technicalities, explaining that "this particular case" (Latin *Casus*,

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### **Casuistry** (*Cont.*)

hence the name) differs from that other particular case by virtue of some trivial difference. Casuistry is associated historically with the theological method of debate (arguments about God) and especially with the Jesuit system of intellectual training. The Jesuit moralists of the 17th century, defending casuistry, earned for the name of their Order its opprobrious connotation. Sanchez fully endorsed equivocation as "very convenient in many circumstances, and always quite correct when necessary or useful for health, honor or happiness." He even wrote that "one may swear that one has not done a thing which one has really done, by saying within oneself that one did not do it on a certain day, or before one was born."

**Categorical judgment**, an absolute assertion as contrasted with a hypothetical one.

**Categorical imperative**, an absolute obligation, without ifs or buts. See Kant's categorical imperative under **Moral law**.

**Category**, a class of beings or objects; a metaphysical conception. Kant's categories are:—

1. Quantity: Unity, Plurality, Universality.
2. Quality: Reality, Negation, Limitation.
3. Relation: Substantiality, Causality, Reciprocity.
4. Modality: Possibility, Actuality, Necessity.

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**Catholicism, Roman.** Considered apart from supernatural or theological explanations, the psychology of the Roman Catholic Church at the present time may be described as an efficiency system (discipline) for the improvement of individual conduct, through organized helps (the sacraments) which apply to every period and function of life, from birth to death. Each sacrament is made a link in an endless chain, most being available only to those who have passed through some of the previous ones. Thus Baptism is a pre-requisite of all the others; Penance (through auricular confession) is a pre-requisite of Communion (the Eucharist), also of Marriage; and so on. The R. C. Church teaches that each individual is given at birth a new individual soul, never previously incarnated, and that the only purpose of human life is the sanctification of that soul, to prepare it for an eternal heaven after death of the body. Failure to achieve complete sanctification on earth leads to a period of sojourn in Purgatory; failure to comply with certain stated requirements (i.e., falling into "mortal sin" not followed by repentance and absolution) leads to eternal damnation in hell. Souls in heaven are called saints and are able to assist those on earth (the communion of saints), as are also the hierarchies of angels (bodiless souls). Cf. **Reincarnation.** Every individual has constantly at his side a personal guardian angel (and, it is usually stated, a personal

## OUR MINDS AND OUR MOTIVES

### **Catholicism, Roman** (*Cont.*)

devil to tempt him). The R. C. Church attaches equal importance to its own disciplinary commands as to the Ten Commandments, claiming the right to forgive sin and to shut its malicious opponents out of heaven. Psychologically speaking, therefore, the system tends to produce obedience to objective standards of conduct, laid down by authority, rather than an independent or subjective attitude based on the judgment of the individual conscience. Cf. **Protestantism**. The R. C. Church demands of its adherents unquestioned acceptance of some of its dogmas as "revealed", i.e., unverifiable by human methods (e.g., the Trinity, the Incarnation, the Sacraments). It has not committed itself officially on the subject of Evolution and has no objection to accepting the physical evolution of the body of man from lower animal forms, provided this does not imply a denial of the individual creation of man's immortal soul, or a denial of Adam's original sin upon which the whole fabric of R. C. theology is based.

**Cause and Effect.** It is a postulate (necessary but unprovable assumption) of science that we live in a world of cause and effect (i.e., that every phenomenon has a cause, and that the same cause will always produce the same effect). The ultimate Cause is unknowable by experimental methods, since man's reason itself is unable to prove

## OUR MINDS AND OUR MOTIVES

### **Cause and Effect** (*Cont.*)

the validity of its own conclusions; nor can reason prove or disprove the objective reality of the universe. (See **Scientific method.**) Nevertheless most people, without being aware of it, assume in their discussions of psychology the existence of causal relations other than those established by scientific experiment. Thus, under the influence of metaphysical (religious) beliefs, they speak of Thought or Mind as a cause; they speak of Man as being endowed with so many Powers or Faculties, which make him behave this way or that; they ask, "Why am I placed in this world?" Thus Charles Fillmore: "Primal causes are complete, finished, absolute. All that man manifests has its origin in a Cause which we name Divine Mind, Spirit, God. . . . In analyzing these faculties, and establishing their relation in the individual consciousness, we should clearly understand that they are never separated from their Principle, the Divine Mind." And elsewhere: "Man has Ideas; Ideas have Expression. All manifestation in our world is the result of the ideas we are holding in mind and expressing."

It is of the utmost importance to realize that this method of approach (which no one can disprove, since it assumes the non-validity of sense experience by which alone it could be disproved) is the exact opposite of the method used in scientific psychology. The latter starts from Behavior,



## OUR MINDS AND OUR MOTIVES

### **Cause and Effect** (*Cont.*)

and considers (until the contrary is proved) that mind, thought, will, faith are merely the names we give to the observed forms of our activities; that ideas are the result (and not the cause) of sensations; that expression is the result of a stimulus; and so on. Scientific psychology, by thus eliminating external or supernatural causes, may be depriving itself of the final explanation of phenomena which only the Psyche (or Soul) might afford. It is, however, obliged by its acceptance of the scientific method to proceed in this way from the known (observed behavior) to the unknown, and to limit its explanations to the strictly necessary minimum. People who prefer to proceed deductively from a Primal Cause down to "manifestation" are free to do so, but they should take care not to use the vocabulary of science in so doing, nor to mix the two kinds of explanations, as commonly done in works on practical psychology.

(In this book, the scientific method is adhered to, unless otherwise stated. When the same terms are used in both methods, the fact is indicated. The entries which deal with metaphysical matters are ascribed to the source which would endorse them.)

Cf. **Faculty, Idea, Mind, Will**, etc. See also **Effect** for fallacies due to the assumption of a cause and effect relationship; also **Fallacy**.



## OUR MINDS AND OUR MOTIVES

**Cause and Effect of Emotions.** See **James-Lange theory.**

**Caution** or **Cautiousness**, a negative tendency based on fear, originating either in personal misfortunes or in inhibitions acquired as the result of becoming acquainted with the unpleasant experiences of others. Caution tends to inhibit every successive step of a proposed course of action, and thereby differs from ordinary care or carefulness, which is more active and merely arranges things so that the best results will be secured. A cautious investor will make a complete investigation of the property and its earnings, and will make doubly sure of its worth; a careful investor will see to the proper identification of the documents, their validity, their correct transfer, etc. Native cautiousness is said by physiognomists to be indicated by a high cheek-bone (this characteristic being found in the most cautious races of mankind). Acquired cautiousness is indicated by small eyes, an alert look, closely pursed lips, neck slightly craned forward. Cautious people frequently write dashes in place of dots, especially when that will help fill the remaining blank space on a line; they use a period after their signature, or a dash (as if to prevent the addition of something else); often they retouch their letters (loops of the *l*'s and *h*'s).

**Certainty, feeling of.** Certainty as to one's own identity (the knowledge that I am I) is based on

## OUR MINDS AND OUR MOTIVES

### **Certainty, feeling of** (*Cont.*)

the memory of one's continued existence. In cases of dual personality (q.v.) there are two separate memories, each proceeding apart from the other; therefore there is lack of recognition of each by the other. Logical certainty of the truth of a proposition (knowledge that one's reasoning is correct) exists only when all faults of logic have been avoided (see **Logic**), but the feeling of certainty may exist when such feeling is not based on fact, as when one reasons "*post hoc ergo propter hoc*" (a thing which follows another is caused by that other—one of the most common of fallacies). See **Mistake, Fallacy**. The feeling of certainty as to moral values (right and wrong) arises from instant and complete acceptance of the verdict of one's conscience; but even this verdict is principally a result of one's early education and habits.

The feeling of reality in general is due to the resistance by real things to one's actions. Fantasies are not considered real, because in fantasy we do not encounter material resistance; but dreams appear real because they are accompanied by resistance. (McDougall.)

**Chagrin**, retrospective regret of the success of a hated one. (Contrasted with *Schadenfreude*, rejoicing over the failure of a hated one.)

**Chance**, absence of known cause. See **Luck**.

## OUR MINDS AND OUR MOTIVES

**Character**, the sum total of one's habits of action; a person's real moral worth. Character is totally independent of knowledge or intellectual ability, as the intellect merely supplies the choice of means through which character manifests itself. "Talent develops in solitude, character in the stream of life" (Goethe). Character is the result of all the actions one has performed as the result of all the thoughts one has entertained. The keynote of character, therefore, is Will (habit of action). "A character is a completely fashioned will" (J. S. Mill). A person's character may be measured by its steadiness (absence of caprice, evenness and continuity of action); its force (amount of physical energy put at the back of each decision); its loftiness (degree of disinterestedness, vision of purposes other than selfish and materialistic enjoyment, ability to apply the Golden Rule). One of these conditions may be present without the other : a noble character may lack force; a firm character may be working for selfish ends; a forceful character may lack continuity of purpose. Cf. Glands.

In fiction and the drama, a character is a person as he is—his strength and weakness, explained and motivated.

**Character reading**, the study of character from characteristics (q.v.). Every single thought or action affects the whole personality. Habitual

## OUR MINDS AND OUR MOTIVES

### Character reading (*Cont.*)

thoughts or actions produce changes in the physiognomy, the gestures, the gait, the voice, the choice of language, the handwriting, etc. Valuable indications as to character can therefore be found in any of these, and can be tested by comparison with all the others. Thus an indolent person, slow-moving and fond of ease, is not likely to write an angular, forceful hand, nor to gesticulate with firmness and determination. (Character-reading indications are given in this book after each of the principal traits, such as Caution, Joy, etc. Cf. **Countenance, Graphology, Gestures.**)

**Characteristics**, the physical appearance and the mental traits peculiar to a person. If due to heredity (q.v.), characteristics are called congenital; if due to environment (q.v.) they are called acquired. The latter are not transmissible to offspring (e.g., one who loses his hearing through a blow will not have deaf children). Change between one generation and the next, when such new characteristic has not been merely latent in the parent (recessive), is ascribed to mutation (q.v.). See **Expression, Balance**. Mental traits are conditioned (according to Thorndike) by (1) sex; (2) remote ancestry; (3) near ancestry; (4) mental maturity; (5) environment.

**Charity** (Latin *caritas*, i.e., "dearness" or love), the tender affection which makes one take to

## OUR MINDS AND OUR MOTIVES

### **Charity** (*Cont.*)

heart the interests of another, especially of one who is weak or unable to provide for himself. The popular usage of the word charity, limiting it to mean "almsgiving" is a corruption of the original. The revised version of the Bible translates "love" the word formerly translated "charity", as in the famous passage of I Cor. 13: "Though I speak with the tongues of men and of angels, and have not love, I am become sounding brass or a clanging cymbal." See **Love**.

**Charm**, the magnetic quality which enables one to hold others spellbound. Charm is associated with a certain measure of unselfishness (temporary at least), the person accounted charming being the one who is interested in others and makes them feel that they themselves are interesting. The term is sometimes used as synonymous with physical beauty and perfection of body, combined with polished manners which may be only an affectation of the real quality. Charm differs from Personality in that the latter may not seek approval by others, while a charming person is always trying to please. Artificial or affected charm makes use of blandishment (making the other person feel important), cajolery (making the other person feel generous and attractive), witchery (causing the other person to act as if in a trance). Charm is often associated in younger



## OUR MINDS AND OUR MOTIVES

### **Charm** (*Cont.*)

people with the mating instinct, although it is also found in older people, in whom it habitually proceeds from genuine kindness of heart. It is essentially a feminine attribute. In business relations among men, charm is called geniality. See **Cajolery**.

**Cheerfulness**, a combination of physical well-being (or the consciousness of an improvement in one's health; or complete acceptance of an inevitable state of illness) with mental well-being (elation, q.v.), usually due more to one's attitude toward one's problems than to the circumstances themselves in which one is involved. A normally healthy person, in circumstances of normal self-expression (activity of the whole personality) would be cheerful. One less favorably situated will be cheerful if he chooses to focus his attention on the pleasurable side only of his experience: thus an invalid being forced to remain in his room may become attached to a pet and find in that attachment enough to keep him interested in life. Cheerfulness, as all moods, is much influenced by one's endocrine condition (see **Glands**); it is practically impossible to one whose liver is out of order. Cf. **Gloom, Mood**.

**Chemicalization**, a name given by some "mental scientists" to the after-effect of a sudden change of attitude: after a period of elation and improvement



## OUR MINDS AND OUR MOTIVES

### **Chemicalization** (*Cont.*)

there is a return of discouragement and failure (similar to the chemical action between an acid and an alkali). Chemicalization "is most apt to occur with those who have been most fixed, and, as it were, solidified in the old beliefs. Such people break up with more resistance. . . . Vigorous use of denials is also more apt to produce chemicalization than is the use of affirmations." (H. Emilie Cady, "Lessons in Truth.") See **Affirmations, Denials, Mental healing.**

**Chicanery**, tricky argumentation for the purpose of gaining an unfair advantage. Cf. **Casuistry.**

**Child Psychology**, any system for the study and governance of children in accordance with psychological laws. The essence of child psychology is the recognition of the principle that, in order to secure definite action, a system of desires (causes of action) must be built up. Child psychologists study the various motives that can be understood at different ages, and use them to obtain results. See **Sleep, Effort, Habit, Education.**

**Choice.** See **Free Will.**

**Christ**, the "Anointed", Messiah or Deliverer, a title given to Jesus, but understood by some to mean "the perfection of the divine principle in

## OUR MINDS AND OUR MOTIVES

### **Christ** (*Cont.*)

man", allowing for the possibility of Christhood being attained by anyone. Others consider Christ as a spirit which may overshadow any perfect human body, and which returns periodically to earth in various bodies. Cf. **Buddha**.

**Christianity**, the system of religion built around the teaching and personality of Jesus Christ. The psychology of Jesus, apart from supernatural or theological elements, may be described as purely subjective: Give because giving is its own reward; forgive and you are forgiven; whatever you think is in itself its own reward or punishment. The effect of the thought or act upon the other party does not enter into consideration. The most characteristic and exclusive feature of traditional Christian psychology is the doctrine of self-sacrifice (q.v.). Cf. **Catholicism**, **Protestantism**, **Mental healing**, **New Thought**.

**Christian Science**, a system of spiritual monism (q.v.), which holds that God (Law and Love) is the only reality and that all else is illusion; "evil" (including sickness, poverty, etc.) in all its forms being an error thought of the carnal or mortal mind (cf. **Carnal mind**). Christian Science practices healing of all inharmonious conditions solely by the method of appealing to the individual's concentrated realization of the ultimate existence of

## OUR MINDS AND OUR MOTIVES

### **Christian Science** (*Cont.*)

God alone. It repudiates as materialistic the explanation of its opponents that its cures are due to autosuggestion, and condemns spiritism, suggestion and all other practices that tend to recognize the existence of material forces. The fundamental postulate of spiritual monism (q.v.), viz., that the universe is an illusion and that God is all, is one that can be neither proved nor refuted by the scientific method, for science (in the general sense of the word) is based on the opposite postulate, viz., that we live in an objective universe (one which has reality apart from any perceiving Mind). The conclusions of science, being based on this postulate, are not binding on those who deny the postulate; but one cannot mix the two systems, at the same time accepting as "good" that which suits one's desires (health, wealth, etc.) and denying as "error" that which does not happen to suit one (even though it may happen, and usually does happen, to suit another, who therefore regards as "good" that which the other regards as "error"). That observation applies only to the theoretical or dogmatic side of the question, for no psychologist of any school will deny that, in practice, it is better to refuse to see evil, if only for subjective reasons. Cf. the entry **Christianity** above, on that point.

See **Cause and effect, Scientific method, Truth, Verifiability, Reality, Mental healing, Suggestion.**

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**Circumspection**, the habit of looking around one before acting; cautiousness applied to one's whole environment, as by an advance party or a body of scouts. See **Care, Cautiousness.**

**Clairvoyance**, the supposed ability to "see clearly" or "hear clearly" (clairaudience) that which is not perceived by the senses; often, therefore, the claimed ability to forecast the future. Facts of clairvoyance, claimed as proved by the Society for Psychical Research, include: description of persons and things not personally known to the clairvoyant; revelation of places of concealment (the recovery of valuables not known, at the time of the revelation, to exist, having sometimes taken place years later); clear vision of people in another room or house. Flammarion also cites apparently well authenticated cases of foretelling the future. The law of scientific parsimony demanding that one should accept the simplest explanation of any phenomenon, the following explanations are offered: (1) Telepathy or thought-transmission from one living person to another. While telepathy itself has not been accounted for, it appears to be established as a fact. See **Telepathy**. A living person, knowing or having known another, living or dead, may send mentally to the clairvoyant a picture of that person; the same with an object. Anyone knowing where an object is hidden may be uncon-

## OUR MINDS AND OUR MOTIVES

### **Clairvoyance** (*Cont.*)

sciously "broadcasting" the fact to all receptive minds. (2) Hyperesthesia, or extreme sensitiveness to muscular movements, images, etc. One in a highly sensitive state may, in one glance at a newspaper page, so completely perceive the entire contents of the page as to be able to reproduce it later. (Cf. **Crystal gazing.**) In all cases of personal contact, unconscious muscle-reading must be taken into account. Thus a person interested in another unconsciously adjusts his own facial muscles to correspond with those of the other person, this being the only method whereby one may apprehend the other's feelings (cf. **Expression**). Probably one thinking of another does the same. Such a muscular change may be observed by the clairvoyant, and interpreted to reveal the personality of the (dead or living) third party. (Neither of these explanations would account for the vision of buried treasure, known to no one at the time.) Explanations given by various schools of metaphysics, but not verifiable in the scientific sense (see **Scientific method**), include: (1) The latent image theory. It is claimed that "thoughts are things," and that they remain engraved in the ether (or perhaps carried about) in such a way that they may be deciphered by a clairvoyant, then or later. (2) The astral body theory of Theosophy and Oriental religions. It is claimed that the physical



## OUR MINDS AND OUR MOTIVES

### **Clairvoyance** (*Cont.*)

body is merely the lowest of seven interwoven realities of differing degrees of fineness, and that everything on earth has an astral double, visible to the astral bodies of others (during trance, sleep or after death). (3) The Divine Knowledge theory. It is claimed that God knows all as an eternal present, and that He may reveal the future at will. See **Hypnotism, Telepathy, Fortune-telling, Psychic screen, Superconscious.**

**Clarity or Clearness of mind**, ability to think of one thing at a time, to exclude irrelevant thoughts and to include all relevant ones. This mental lucidity is not a "faculty" but a combination of good native intelligence (q.v.), developed in a good environment, with a good training of the intellect (education). Confusion of thought, the opposite of Clarity, is due either to an inferior native endowment, or to an unsatisfactory early environment, or to systematic habits adopted (as by one who lacks decisiveness) to cover up deficiencies: one who has found it easy to get sympathy for his "hard work" by being habitually late in completing a task will soon unconsciously practice that form of deception. Most procrastinators are in that class.

**Classification**, grouping of various elements according to observed likenesses (a term which includes unlikenesses). It has been stated that the



## OUR MINDS AND OUR MOTIVES

### **Classification** (*Cont.*)

ultimate measure of one's intelligence is one's ability to make new mental combinations (i.e., to make new classifications).

**Cogito ergo sum** ("I think, therefore I am." Descartes). This motto was the starting point of modern philosophy. It implies that we cannot have objective knowledge of reality apart from our subjective experiences, and it leads to the question whether objective reality ("a phenomenon") exists apart from the mind that cognizes it, or whether it is merely a mental abstraction ("noumenon").

**Cognition**, the process of knowing. Cf. **Cona-**  
**tion**.

**Coincidence**, the occurrence of an event at such a time that it appears to be connected with another, although it is not. Coincidences have been accounted for by the theory of probability: a limited number of people acting in a limited space within a limited time must, sooner or later, perform certain actions at the same time and in the same place or thereabouts. These striking occurrences are noticed, while the hundreds of occasions on which they do not occur pass unnoticed. A modern explanation of some coincidences is found in the theory of unconscious desire: having become aware that a certain thing

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### **Coincidence** (*Cont.*)

is "in the air", several people follow a "hunch" to perform various parts in that event, and are surprised to find that their part fits into the whole. In literature and the drama, coincidences are a poor expedient of lazy writers, and are to be avoided as unconvincing, unless the motivation has been such that the reader no longer looks upon the occurrence as a coincidence, even though it serves the author's ends. See **Identity**.

**College men in business.** The qualities and faults to be expected of men with college training when they enter business (according to Howard Elting, of Chicago) are as follows:

QUALITIES	FAULTS
Concentration	Slowness to act.
Reason	Impatience.
Information	Laziness.
Adaptability	Ready discouragement.
High ethics	Snobbishness.
High calibre	Lack of thrift.

**Color blindness**, a defect of the eye, usually hereditary and occurring in 2 to 5 per cent. of the population, in which the subject is generally unable to differentiate between certain colors, particularly green and red.

**Colors, symbolism of.** According to Theosophist clairvoyants, the symbolic meaning of vari-

## OUR MINDS AND OUR MOTIVES

### Colors, symbolism of (*Cont.*)

ous colors as perceived in a person's aura (q.v.) is as follows: Bright red, Anger; Dark red, Sensuality; Rose, Pure affection; Orange, Pride, Selfish ambition; Brown, Avarice; Purple, Spirituality; Blue, Religion; Lemon yellow, Intellect; Green, Vicariousness (i.e., feeling what others feel, sympathy or jealousy or adaptability).

### Colors in advertising, psychological value of.

The high vibration colors (blue, etc.) are considered to indicate spirituality, and are preferred by those advertising education, religion, etc.; the intermediate colors (greens) represent practicality, and are preferred for machinery advertising; the low vibration colors (red) indicate materiality, and are used in advertising food products, sex appeal, etc.

*Legibility of Colors*, in decreasing order: (1) Black letters on yellow paper; (2) Green letters on white paper; (3) Blue letters on white paper; (4) White letters on blue paper; (5) Black letters on white paper; (6) Yellow letters on black paper; (7) White letters on red paper; (8) White letters on green paper; (9) White letters on black paper; (10) Red letters on yellow paper.

*Effective color combinations*: Orange red with yellow; violet with yellow; violet with yellow-green; violet with green-yellow ("National Clothier").

*Color combinations for window displays etc.:*

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### **Colors in advertising, psychological value of** (*Cont.*)

Dark colors should be used below light ones, never above. Never use more than three colors in one scheme. Contrasts of two colors, or graded shades of one color, are correct. White in conjunction with any color intensifies it; black has the opposite effect.

**Combativeness**, the tendency to fight; one of the most primitive instincts (q.v.), giving rise, in its simplest form, to the emotion of anger. When sublimated (see **Sublimation**) it becomes love of reform or social work. Combativeness is essentially the masculine instinct.

**Comedy**, a sequence of incidents which amuse the spectator, but which are supposedly taken quite seriously by the participants. Comedy has been defined as a futile attempt to maintain dignity, or as a fight against foolish conventions. Nothing is a comedy which is one to the participants; hence the requirement in comedy acting that the actors should not laugh at the events in which they take part. According to the Derision Theory, the pleasure we derive, in comedy, from the misfortunes of others is due to our consciousness of superiority, or to gratified vanity that we are not in a similar plight.

**Common sense**, "the philosophy of yesterday;" what the average person would think in given

## OUR MINDS AND OUR MOTIVES

### **Common sense** (*Cont.*)

circumstances, if there were an average person. As the average person would judge by standards of the past, common sense is equivalent to conservatism, moderation or safety, and may not be always equivalent to good sense, the latter occasionally requiring a novel course of action. Common sense reasons in likenesses: "What has been will be". Good sense reasons that what has been will never be exactly in the same way again.

**Comparative psychology**, the science which studies mind in animals (animal behavior) as compared with human behavior.

**Comparative religion**, the science which compares the religious manifestations of various periods, races, countries, etc., from the point of view of history. The comparison of religions originated in the comparison of languages, the names of the gods of many countries being found to have a common origin.

**Comparison**, the deliberate placing next to each other, in turn, of two or more objects or their elements, for the purpose of ascertaining a likeness or a difference in size, quality, color, texture, use, etc. A judgment is always based upon a comparison, but mere consciousness of a difference does not constitute a comparison.

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**Compassion**, literally a "feeling with" or "suffering with" someone else; the ability to share another's grief. It differs from benevolence in that the latter is "affectionate, tranquil and serene", while compassion is often agitated and one-sided. Compassion is symbolized by a woman with extended arms, leaning forward toward one who is suffering. See **Benevolence**.

**Compensation**, see **Balance of character**.

**Competition**, seeking for the same prize as another, as part of the struggle for life (which includes the struggle for all the advantages one is able to secure). See **Struggle for life**.

**Complacency, self**. See **Self**.

**Complex**, a group of emotions linked together by a partially or entirely repressed idea. "To tap a complex" is to find the concealed emotion which will bring the desired response. The Œdipus complex, supposed to be present in most small boys, is (according to Freudian psychoanalysis) the one that causes a man to be in love with his own mother. It becomes sublimated (see **Sublimation**) into a desire to mate with a woman resembling one's mother. An inferiority complex is one that prompts people to fear that others will always do things better and more successfully. A superiority complex is one that leads people to



## OUR MINDS AND OUR MOTIVES

### **Complex** (*Cont.*)

despise all around them as inferiors. A mother complex is the unsatisfied maternal love of a childless woman, which may lead her to adopt a very unpromising baby. } X

**Compos mentis** (negatively: **non compos mentis**) "of sound (unsound) mind," possessing the use of his ability to judge of, and attend to, his affairs; sane. See **Insanity**.

**Comprehension**, full knowledge of a thing which one has investigated or directed one's attention to, in comparison of others of a similar nature. Different from mere "apprehension" or bare knowledge of a simple fact.

**Conation** or striving, voluntary attention, the entire body of desire, as contrasted with cognition or knowledge. Non-voluntary attention (e.g., due to a peal of thunder) brings about feeling which in turn brings about voluntary attention (conation). Cognition (the intellect) is static and does not lead to action—hence the intrinsic fallacy of mere informational schooling; conation (the emotional body, character, one's impulses, one's libido, one's desires) is dynamic and expresses itself in action, using the means supplied by cognition or knowledge. "Stated in the most general form, conation is unrest. It exists when and so far as a present state of consciousness tends by its in-

## OUR MINDS AND OUR MOTIVES

### **Conation** (*Cont.*)

trinsic nature to develop into something else.”  
(Baldwin.)

**Concentration** or mental focus, a form of active and voluntary attention, which chooses to include certain relevant matters and to exclude certain others, considered irrelevant. Concentration does not necessitate sitting down and meditating, although concentrated thought is as much a form of concentration as concentrated action. It is more readily attained when the subconscious (natural) desires are in full accord with the consciousness (volition).

**Conceit**, belief in one's superiority, whether physical (in this case usually called Vanity), intellectual or moral. Conceited people take for granted and accept as true the admiration and praise they receive, and are therefore a ready prey to flatterers and cajolers, who trade on their foibles. Success only makes them more conceited and leads to their undoing. “Pride goes before a fall.” Ability to stand success as well as failure (i.e., Modesty) is given as one of the requisites of permanent success. See **Pride, Lying.**

**Concept**, a universal (or general) idea, such as the idea of “tree”, which includes the thought of branches, shade, fuel, lumber, forests, oak, ash, fir, spruce, etc. It is believed that man alone has

## OUR MINDS AND OUR MOTIVES

### **Concept** (*Cont.*)

concepts, while animals are able to think only of "this particular" thing, and are therefore unable to plan any use to be made, say, of one tree, from the knowledge gained from a different kind of tree. A concept acts as a definite stimulus, regardless of the way the concept itself is realized in the particular object.

**Conception**, the mental process of creation, the putting together of old elements that will produce an apparently new object. Conception or creation depends primarily on an abundance of sensations, forgotten as such but vaguely remembered as ideas. Putting together two such ideas (the process of ideation) may result in a more or less subconscious comparison, from which a new "idea" may spring. For example, the idea of pencil with the idea of eraser may result in the conception of a rubber-tipped pencil. The rule for practical creativeness, therefore, is to concentrate the attention on all successive aspects of two, and only two, entirely dissimilar concepts, until some similarity between them gives rise to a new one.

In Bible symbolism (as interpreted by Unity School), conception or creation takes place in six steps, represented by the six days of Creation:

1. A clear perception of principle; understanding:  
"Let there be light."

## OUR MINDS AND OUR MOTIVES

### **Conception** (*Cont.*)

2. Affirmation of, or steady belief in, possibility: the "firmament" or firm place in the mind.
3. Imagination, which increases and multiplies ideas, "each after its kind."
4. Order, which "divides the day from the night."
5. Abundant life for all (the desire that the benefit of the new idea be not limited to a few).
6. Man's mastery over things, and his right to use them, because everything "was good."

**Concomitant**, happening at the same time as another, without being caused by the other. Thus it is now generally believed that emotion and expression are concomitant—neither causing the other.

**Concrete** (adjective), possessing individual reality. "Table" is a concrete term; "goodness" is an abstract term; "furniture" is a general term.

**Concupiscence** or Lust, the appetites; illegitimate sensual desires.

**Condescension**, "descending" to the level of another; belief that one is superior to another, causing one to act in a patronizing manner; a form of mild contempt expressed in the tone of the voice and in supercilious and half-amused gestures; a mixture of pride and loathing.

**Conditioned reflex** or **Response**, see **Reflex, Response, Stimulus**.

## OUR MINDS AND OUR MOTIVES

**Conditioning**, training (an animal, person) for a particular end, or in a manner that will produce a certain end, by making use of the stimuli that will bring a certain response. For example, the inculcation of habits, whether physical or mental, is a conditioning process. Causing one to undo a habit (e.g., to overcome a prejudice) is "unconditioning". Conditioning begins at the cradle, most of our habits, and most of our supposed instincts, being acquired through association of stimuli. E.g., an infant is not naturally afraid of anything but a loud noise and loss of support (Watson). See **Response**.

**Conduct**, the way we behave as the result of the sum total of our moral judgments (conscience); what we decide in our heart of hearts and the way it affects all our actions. The use of the term "conduct" implies a belief in the conscience, whereas "behavior", covering the same range of visible actions, implies a belief in the sufficiency of stimuli—the conscience itself being taken as an accumulation of mental habits. In the older psychologies, animals had behavior, men had conduct and behavior both. "Conduct and character are in reality identical. A good character cannot exist apart from its conduct, nor are there any actions approved by morality which do not proceed from a character that wills them." (S. Alexander.) Nevertheless, conduct is the term used

## OUR MINDS AND OUR MOTIVES

### **Conduct** (*Cont.*)

to describe the manifestation, and character that used to describe the reality behind the manifestation.

**Confession**, an admission of guilt, not necessarily implying repentance. One who has no moral sense may confess to having committed a crime and yet have no guilty feeling. In Roman Catholic practice, the name Confession is given to auricular (i.e., "by ear") confession, the formal part of the sacrament of Penance, whereby the penitent, who must be actually repentant in order to obtain forgiveness, states his sins to a priest by word of mouth, formally expresses his repentance, receives absolution (q.v.) and is given a penance to do. In the early Christian Church, the members took James's advice to "confess your faults one to another", and they "hit the sawdust trail" or sat at the mourners' bench, as at modern revivals. Auricular private confession was introduced later.

**Confidence**, the tendency to accept a person or a statement without question. Confidence exists only when one has no reason to doubt. If there has been a doubt, followed by a favorable judgment, the sentiment is Belief, not confidence. A child has confidence, but, being incapable of judgment, has (according to McDougall) no belief.



## OUR MINDS AND OUR MOTIVES

**Confirmation**, one of the Catholic sacraments (administered after baptism and before or after first communion), in which the bishop lays hands on the confirmer and anoints him with holy oil. In Protestant Churches, a renewal of baptismal vows.

**Conflict, mental**, a nervous disorder which may cause any kind of functional disease, and which greatly aggravates all organic diseases, arising (according to Freudian psychology) from a repression (resistance of the subconscious mind against a "ruling" of the conscious mind; or, in common parlance, Nature's rebellion against civilization). These repressions are habitually connected with Sex (understood in the wide Freudian sense). "A house (mind) divided against itself cannot stand". (Several of the New Testament parables can be interpreted in this sense.) The remedy for disorders due to mental conflict—headaches, insomnia, digestive troubles, etc.—is to bring to the surface, by means of psychoanalysis, the thought which is "fester" in the mind, and then consciously sublimate that thought (see **Sublimation**, and cf. **Confession**, one of the principal objects of which is identical with psychoanalysis, viz., the releasing of concealed desires through spoken expression). See **Dreams, Psychoanalysis**.

**Confusion of thought.** See **Clarity**.

## OUR MINDS AND OUR MOTIVES

**Congenital**, existing from birth (e.g., congenital deafness), as contrasted with "acquired" by the individual himself from sources present during his lifetime. See **Heredity, Acquired characteristics**.

**Conscience**, "knowledge within", instantaneous appreciation of right and wrong (moral values), resulting from habits of thought and action acquired in earliest childhood: A New England Conscience, a Puritan Conscience. Cf. **Right and wrong**.

**Conscientiousness**, habit of doing one's best, from a sense of moral obligation, loyalty, etc. Although conscientious people are generally careful (trying to avoid mistakes), conscientiousness and carefulness are not the same: one may be careful through self-interest, and on the other hand a conscientious person may over-zealously rush into a careless act.

**Consciousness**, in popular usage, the mind's awareness of its own processes. In current scientific psychology, "mind (the sum total of mental processes) at any given present time" (Titchener). "Consciousness is the point of division between mind and not-mind." (Baldwin.) Some think with Bergson that "consciousness is coextensive with life". Behaviorists criticize all definitions of consciousness, and even the assumption that consciousness exists, as unscientific and metaphysical, since consciousness is not objectively analyzable

## OUR MINDS AND OUR MOTIVES

### **Consciousness** (*Cont.*)

and therefore necessitates the methods of introspective psychology, being merely another word for the "soul" of more ancient times. See **Stimulus, Response, Thought.**

In Freudian psychology, consciousness or "the conscious mind" is the accumulation of sensations and ideas of which we are aware during normal, waking life, as contrasted with "the unconscious" (automatic processes that run the body), or with "the subconscious mind" (the multitude of sensations and ideas kept in our "forgettery", those which cease to be remembered in normal, waking life, but which may be recalled under certain conditions). The conscious mind (those desires of which we are aware) may indicate one course of action in accord with our education and environment, while the subconscious mind indicates, unknown to us, an opposite course. The result is a mental conflict (q.v.), eventuating in sickness; and the remedy is to bring to the surface (to awareness), through psychoanalysis (q.v.), the suppressed desires, usually found in the depths of the past and often very childish in nature, to face them as facts, and sublimate them (see **Sublimation**). When any desire is agreed upon by the conscious and the subconscious, it becomes irresistible, so far as the physical limitations of the organism are concerned, for the unconscious processes, and many semi-automatic processes

## OUR MINDS AND OUR MOTIVES

### **Consciousness** (*Cont.*)

controlled by the subconscious, such as gland secretions, always find a way of carrying it out. Cf. **Autosuggestion, Unconscious.**

In the popular sense of the word Consciousness, we find New Thought supporting the Catholic doctrine in stating that "It is never what we do, but the consciousness with which we do it, that determines whether its effect in our life is constructive or destructive". (F. W. Sears.)

**Constancy**, tendency to remain true to purpose; intelligence, foresight and will, the principal ingredients of loyalty. Only a person of intelligence (q.v.) can remain true to a purpose: an inferior mind may do right from a multitude of successive motives.

**Constructiveness**, the tendency to build or put together ideas or materials; the instinct of construction. Constructiveness differs from creativeness in that the latter, from two known quantities, produces a third which differs from both, while constructiveness puts together what already exists, forming as it were a mixture and not a compound. Mechanical ability is a form of constructiveness.

**Contemplation**, see **Mysticism, Meditation, Prayer.**

**Contempt**, a mixture of the instincts of repulsion and combat; a desire to fight, inhibited by loathing

## OUR MINDS AND OUR MOTIVES

### **Contempt** (*Cont.*)

of the object to be fought; a feeling of superiority. Physically, contempt is expressed by the same facial contortions that characterize the perception of an unpleasant odor: upturned nostrils, head slightly on one side and averted from the object, shoulders thrown back. See **Pride, Condescension**.

**Content** or **Contentment**, the feeling of comparative sufficiency resulting from past attainments, involving a reluctance to make further efforts in that direction, even though there is more to be gained. One is content (negatively) who desires no more, satisfied (positively) who has all he wants. The philosophy of contentment is the opposite of the philosophy of desire. The latter would have people strive ceaselessly for the attainment of greater wealth, on the ground that strife develops character.

**Contrast**, in Art and Literature, the element of opposition which supplies the necessary unlikeness between various realities striving for attention. Contrast enhances the highlights or blackens the dark spots, thereby giving magnitude to the task to be accomplished, or to the character or object which it is desired to feature.

**Conventionality**, preference for conformity with the modes and views of others; acceptance of ready-made standards. See **Quality**.



## OUR MINDS AND OUR MOTIVES

**Conversion (mental)**, the phenomenon of change of heart, with regret of the past and acceptance of a new creed or ideal. While conversion generally appears to take place suddenly, it is the result of a newly struck balance between almost equally weighty arguments or desires.

**Conviction**, a belief based on known and accepted grounds.

**Cooperation**, the sense of oneness with others, which prompts one to offer or seek help on a basis of equality, each recognizing the other's aptitudes and his own shortcomings. Cooperation is possible only among people in the most advanced stage of social evolution, as it implies continuity of method (high intelligence), loyalty to one another, constancy of purpose, generosity in recognizing merit, charity in overlooking limitations, and humility. Cooperation or Team Work in no way excludes initiative or originality, but limits their application to the field of immediate usefulness open to the individual within the larger plan.

**Coquetry**, a form of tasteless elegance combined with much amiability; desire to be seductive, to please, to fascinate, to be petted or caressed; display of one's charms (well shaped hands or feet, good teeth, pretty hair, good figure, etc.); adornment for the purpose of throwing one's charms into relief. Coquetry is one of the primitive



## OUR MINDS AND OUR MOTIVES

### **Coquetry** (*Cont.*)

feminine instincts. With superior intelligence, it becomes Charm (q.v.).

**Corollary**, a secondary proposition which is automatically true if another (wider and primary) proposition is proved true. E.g., if 2 and 2 make 4, 4 and 4 make 8.

**Cosmic consciousness**, a feeling akin to ecstasy but more intellectual and less emotional, in which one is able to realize vividly the oneness of all life, and one's place in the entire universe; sensing "the universal", "the absolute". Permanent attainment of the cosmic consciousness, called Nirvana, is the aim of mysticism: the dewdrop slips into the ocean, but feels that the ocean has slipped into it.

**Cosmic influences**, the effect on visible reality (Matter) of any unmeasurable reality, either originating outside the solar system, or co-extensive with space. It is not necessary to postulate supernatural (q.v.) origin for any such influence (if its existence should become proved): the discovery of Millikan's cosmic rays show that there are still vast forces of Nature of which we have no conception. Cf. **Matter**. Several metaphysical schools look upon Thought as a cosmic influence, which the brain receives and uses according to its capacity. Sir Oliver Lodge suggests that the

## OUR MINDS AND OUR MOTIVES

### **Cosmic influences** (*Cont.*)

body may be but a "psychic screen" for the purpose of keeping out such influences (and the entire invisible world with which we may be surrounded), and that clairvoyants may be imperfect screens that allow some of the external light to enter.

**Cosmic urge**, a term sometimes used as more or less synonymous with "vital urge" (*l'élan vital*): growth considered as a reality equal to matter, the force which keeps the universe going.

**Countenance**, the expression of the face, either at a given moment (e.g., in "There was a scowl on his countenance"), or habitually. One's habitual countenance may be determined by (1) *state of health* (or more properly actual illness of varying degrees): consumptive, dropsical, cancerous, neuralgic, melancholy, dyspeptic, etc.; (2) *abuse*: glutton's, famished, libertine, exhausted, dope addict's, etc.; (3) *profession or occupation*: soldier's, sailor's, lawyer's, clergyman's, priest's, mechanic's, politician's, policeman's, beggar's, tramp's, book-keeper's, executive's, salesman's, teacher's, etc.; (4) *repetition of emotions* (on the interpretation of which most character reading or physiognomy depends): (fear) timid, suspicious, frightened, scared, haggard, wild; (anger) pugnacious, flushed, cruel, defiant, harsh, malicious, inquisitorial, irate, savage, wrathful, sullen, surly, sulky, scowling, choleric, churlish, grouchy, grumpy, crabbed,

## OUR MINDS AND OUR MOTIVES

### **Countenance** (*Cont.*)

peevish, glum, morose; (disgust) contemptuous, scornful, ironical, sour, bitter, sarcastic, cynical, disdainful, mocking, derisive, supercilious, quizzical; (parental love) motherly, fatherly, benevolent, amiable, gracious, friendly, sympathetic; (distress) melancholy, pessimistic, hysterical, worried, cheerless, tearful, despairing, agonized, disgusted; (lust) chaste, dissipated, libidinous, rakish; (curiosity) alert, thoughtful, dull, stupid, listless, frank; (submissiveness) modest, bashful, diffident, timorous, reserved, demure; (elation) audacious, haughty, arrogant, optimistic, self-satisfied, smug, proud, fearless; (sociability) sociable, giddy, gallant, affable, amiable, festive, jovial; (food-seeking) gluttonous, greedy; (ownership) miserly, niggardly, avaricious, rapacious; (creativity) sharp, inspired, calculating; (amusement) laughing, cheerful, jolly, optimistic, sunny, animated, mirthful. [NOTE: This arrangement is in accordance with the list of **Instincts** given elsewhere. The groupings are merely suggestive.]

**Courage**, either the (passive) ability to stand firmly during a period of trial, peril or pain (endurance, fortitude, firmness, staunchness, steadfastness), or the (active) quality of choosing to encounter and seeking to overcome an obstacle (daring). Courage, as all true qualities, is a balance between extremes (see **Quality**); its deficiency

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### **Courage** (*Cont.*)

is the fault called Pusillanimity or Faintheartedness; its excess, disregarding the requirements of prudence, is rashness; if the excess endangers others, it is recklessness. "Discretion is the better part of valor." Courage, being the mental result of the proper regulation of the combative impulse, is largely dependent upon the proper functioning of the organs of internal secretion, particularly the adrenal and the sex glands. The statement that "Courage is the habit of success" disregards that endocrine factor.

**Courtesy**, consideration of the rights of those with whom one comes in contact, as in social or business intercourse, in person or by correspondence. Courtesy is "love in society, love in relation to etiquette. . . . Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love." (Drummond.) The spontaneous courtesy of people who have genuine regard for others is commonly simulated by the mercenary courtesy of those whose business depends on a display of affability.

**Courting**, the act of wooing (the period of wooing being called "courtship"), the masculine form of the mating instinct slightly inhibited by social conventions. Courting includes playfulness, a display of one's charms which is often con-

## OUR MINDS AND OUR MOTIVES

### **Courting** (*Cont.*)

scious (flirting), forgetfulness of time and of material needs, and various periods of alternate advance and retreat.

**Covetousness**, eager desire for the possessions of another. It is different from greed or cupidity, which is desire for more money than one needs; from avarice, which is anxiety to hold on to the money one has already accumulated and to increase the hoard; from lust (in general), which is love of a thing for itself, slavery to a material aim.

**Cowardice**, shrinking from necessary danger; reluctance to face unpleasant situations; the opposite of courage. Fear (the instinct of self-preservation), magnified by the imagination, is the cause of cowardice. Inadequate secretion of certain endocrines (particularly the adrenals and the sex glands; see **Glands**) is responsible for the physical condition in which cowardice thrives. The statement that "cowardice is the habit of failure" is therefore not entirely true. It is often claimed that cowardice is frequently associated with a very thin skin, which hardly resists rough contacts. As a thin skin is believed to be one of the indications of fine nerve fibres, cowardice may mean that one who feels more intensely is more reluctant to face what will amount to a higher grade of suffering than would be experienced by others less sensitive.



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**Coyness**, instinctive shyness in the presence of the other sex, causing at first that feeling described as "self-consciousness", and afterwards either a complete retreat or a conscious or unconscious showing off (coquetry, flirting, playfulness, courting).

**Creation**, in Theology, making something out of nothing; in popular parlance, making a comparatively new thing out of several pre-existent things. Two widely different views of the creation of the world are held by theologians. Some hold that Creation was "immediate", i.e., that God created all individuals in their final form (that view was universally held in former generations). Others (including Modernists) hold that the Creation was "remote", i.e., that God merely set going certain definite forces (one of these being Evolution) which eventuated in the results we now behold. (Cf. **Prayer**. The "remote Creation" view almost postulates that answer to prayer comes from existing forces within the universe, every desire which is legitimate containing its own power of realization.)

**Creativeness**, the mental quality which tends to produce new things or ideas. Cf. **Conception**, **Imagination**, **Intelligence**, **Unconscious**, **Effort**.

**Credulity**, readiness to believe what one hears, without submitting it to the test of critical judg-



## OUR MINDS AND OUR MOTIVES

### **Credulity** (*Cont.*)

ment. Credulity is increased by humility, which inclines one to think more highly of the word of others than of one's own impressions, and by a lack of inquisitiveness. Credulous people, after being duped, are likely to protect themselves by stubbornly refusing to listen, rather than to remedy the defect by investigating particular statements.

**Cretinism**, a form of feeble-mindedness resulting from hereditary or climatic causes affecting the thyroid gland. Cretins often suffer from goiter. See **Mental deficiency**.

**Criminality**, see **Motive**, **Punishment**, **Responsibility**, **Mental Deficiency**, **Eugenics**, **Ethics**.

**Criticism**, refusal to accept a proposition until it has been investigated and has proved satisfactory. The propensity to criticize (in the popular sense of the word) is a combination of several instincts with acquired habits. Inquisitiveness (desire to know more), combativeness (love of making the other party angry), and self-assertion (belief in one's own superior judgment) usually account for the more pronounced critical tendencies. Fear of being forced to accept a new view, which would change one's habits (laziness) is also largely responsible for "stand pat" arguments. When inquisitiveness or curiosity (the scientific spirit, when sublimated) is dominant, criticism becomes anal-

## OUR MINDS AND OUR MOTIVES

### **Criticism** (*Cont.*)

ysis, finding causes instead of merely observing details; combativeness turns criticism into teasing (which, however, includes a measure of sympathy: one cannot tease another whom one dislikes); self-assertion turns criticism into derision (making the other feel inferior); a weak will (one that is incapable of changing conditions to suit itself) turns criticism into fault-finding. "The criticism of others is largely based upon envy and a sense of inferiority." (W. E. Towne.)

**Crookedness**, dishonesty; inability or unwillingness to follow ethical rules in social conduct. In expressing the opinion that someone is crooked (in the above sense), one instinctively twists the face and contorts the mouth. See **Distrust**.

**Cruelty**, delight in making people or animals suffer, usually without hatred and often from a misdirected love of experiment (inquisitiveness). Cruelty is normal in adolescence, in boys at least, but it should be sublimated into pity on reaching maturity. Cruelty and sexual lust are often associated.

**Crying, expression of.** Mantagazza points out that, when a little girl cries, she screams, rolls her eyes, distorts her face, and makes herself ugly; while a woman usually, when crying, makes her-

## OUR MINDS AND OUR MOTIVES

### **Crying, expression of** (*Cont.*)

self appealing and sheds "caressing tears", in order to excite pity.

**Crystal gazing**, fortune-telling, or disclosure of concealed facts, by a person who induces a state of autohypnosis by gazing fixedly at a bright object such as a crystal ball. In a highly suggestible person, staring at a crystal for about three minutes will produce a state of atrophied consciousness, and may enable the person to establish a contact with the subconscious mind similar to that experienced in sub-waking moments. In that condition, facts of experience (including hyperesthesia, q.v.), covering the widest range, may be brought to light. A similar way of bringing latent or forgotten impressions to the mind is, to some people, listening to seashells, which may produce acoustic hallucinations.

On the assumption that the future consists of all there is now, and that "all is given" (i.e., that nothing can happen tomorrow but the result of all the causes now at work), knowing all the present would mean knowing the future. It is therefore theoretically possible that one in a state of hypnosis may foretell the future to that extent. However, (1) no one knows all the present, although one's subconscious undoubtedly knows countless millions of present facts which have been "forgotten" by the consciousness, so that there is

## OUR MINDS AND OUR MOTIVES

### **Crystal gazing** (*Cont.*)

a fair probability of being right, so long as one is acting within a limited environment; (2) there is no positive way of bringing back to the consciousness the facts stored away in the subconscious. As to disclosing presently unknown facts, such as revealing the place of concealment of some person, Telepathy appears to offer the most likely explanation. See **Telepathy**. In practice, common forms of fortune-telling by means of crystal-gazing appear to depend principally on (1) the comparative meaninglessness of words and phrases, most of which can be construed as one pleases, and are construed by the client to agree with the facts; (2) the client's faith in the fortune-teller, which causes him later to bring about the expected result by performing all the actions necessary to do so; (3) shrewd observation by the fortune-teller of the client's character and circumstances, from which enough positive deductions can be made to satisfy all but the most critical.

The occult explanation of phenomena of crystal gazing (Theosophy, etc.) is that the astral body (q.v.), after prolonged attention on one spot, leaves the physical body and goes forth into the astral plane, where it meets the astral bodies of others (the desires of other people) and thus becomes aware of their intentions as to the future. See **Hyperesthesia**, **Telepathy**, **Psychic screen**, **Superconscious**.

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**Culpability.** See **Responsibility.**

**Cunning**, literally "kenning" or "knowing", "nosiness", craftiness; ability to act by indirect means, to make people do one thing which will lead to another, in order that one may benefit from their second action. See **Calculation.** The physiognomical expression of cunning is a sly look (eyes reduced to a slit), mouth pursed in a false smile.

**Cupidity**, desire for more money or possessions than one needs; selfishness combined with acquisitiveness, strengthened by the tenacity of fear. Cupidity is characterized by narrow eye-slits; a long, thin nose, straight or hooked (but never upturned); thin, bloodless lips; a slight forward craning of the neck, with a twist on one side; a clutching hand. Some "mental scientists" claim that stiffness of the joints is the physical concomitant of cupidity, one being remedied by remedying the other.

**Curiosity** or Inquisitiveness, one of the most primitive of instincts, common to man and animals. Curiosity and Fear are almost equally balanced. The thought, "What is it?" and the thought, "Will it hurt me?" are ever fighting for mastery. Sublimated at maturity, the instinct of curiosity becomes the scientific attitude, which prompts one to make discoveries in exploration,

## OUR MINDS AND OUR MOTIVES

### **Curiosity** (*Cont.*)

science, art, etc. Failure to sublimate the instinct of curiosity causes one to become a Paul Pry, a "rubberneck", an inquisitor, an eavesdropper, a gossip, a tattler.



## D

**Day-dreaming**, building pleasurable images, "castles in Spain", in the future, during a state of induced suggestibility and inhibition of unpleasant thoughts. Cf. **Reverie**.

**Deafness**, total or partial loss of the sense of hearing. On the ground that everything that happens to the organism, barring mechanical accidents, is the outcome of a desire, generally subconscious, some mental healers claim that deafness may be due to a desire not to hear, and that it occurs in sensitive, obstinate people (e.g., in nagged husbands or wives) more frequently than in those who are good listeners. It is said that deaf people are more unhappy than blind people, the sense of hearing being more closely associated with feeling. Evidence in favor of this theory is found in the fact that pain of hearing is expressed by the same facial contractions as the most cruel wounding of one's affections.

**Death**, cessation of bodily functions, due to the complete failure of a vital organ, or to the wearing out of several necessary organs. In Christian theology, the departure of the soul from the body, in the case of human beings; but in animals the

## OUR MINDS AND OUR MOTIVES

### Death (*Cont.*)

mere cessation of bodily function, animals not being credited by most theologians with the possession of an immortal soul (q.v.). In Hindu and other Oriental philosophies, the withdrawal from the physical body of the astral body and other finer elements. It is claimed by these systems that the ego (q.v.) passes out through the top of the head, at the suture above the optic thalamus called the Door of Brahm, and that it hovers for three days above the dead physical body, gradually severing all links with it. The experience of people who have been revived after being declared dead confirms the narrowing down of consciousness to a small area of the brains before complete oblivion. There are, apparently, no authenticated cases of anyone who has so died and later been revived remembering anything that happened (to soul or astral body) between the time of death and the time of revival. Harvard laboratory experiments have shown that, at the instant of death, there is a sudden loss of bodily weight. This loss is readily measurable in human beings, but very small in animals—so small that it cannot be measured in the larger mammals. (That fact might or might not be taken to prove the existence of a ponderable soul, of far greater relative weight in human beings than in animals, and of almost equal weight in all mammals.) The “pain of death” is denied by the best authorities, who claim

## OUR MINDS AND OUR MOTIVES

### **Death** (*Cont.*)

that, barring actual remorse or active fear of the hereafter, dying as such is entirely painless. See **Astral Body, Survival.**

**Deception**, see **Lying.**

**Decision**, the completion of a volition. Decision originates in a desire which has been subjected to observation and comparison, leading to doubt (hesitation), to belief, and finally to confidence which removes the inhibitions, leaving the original desire a free field. There can be no decision where there has been no doubt. Decisiveness (the habit of making decisions, of putting an end to debate without waiting for all possible evidence to be available) is the essence of so-called will power. Failing sufficient weight of evidence to remove doubts, or failing sufficient desire to overcome intellectual inhibitions, no act of volition is possible. In order to induce oneself or others to act, therefore, it is essential to create first a strong body of desire, and only secondarily to appeal to reason in an endeavor to remove objections. The intellectual appeal is wasted until the desire is awakened, as the intellect is static, while the emotions are dynamic—a fact frequently overlooked by salesmen and advertisers. Decisiveness is the mental element of executiveness; it is mental action which, with physical action, becomes executive power. Few qualities are more clearly indi-

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### **Decision** (*Cont.*)

cated in a person's character through his gestures, gait, mannerisms, etc. A littered desk, a house in which nothing can be found, a store in which out-of-date merchandise clutters the shelves, are among the signs of indecision. In handwriting particularly, decisiveness is easily measured, since the executive movement is expressed in a firm forward gesture (crossing of the *t*'s being the most obvious example). Uncrossed *t*'s, or *t*'s with a cross stroke that fails to reach to the right of the stem, or a *t* bar in the shape of a crescent or a curve, indicate mental reluctance to take a forward step.

**Decorum**, love of doing things in accordance with the requirements of conventional propriety, with the consequent dislike of new-fangled ideas and styles.

**Deduction**, a tentative conclusion drawn from an incomplete study of certain data. In popular usage, "making a deduction" means drawing a valid conclusion from certain premises: if, however, the premises themselves are untrue, the deduction will also be untrue. A deductive mind is one that thinks in likenesses, following the lead it is given rather than choosing to travel along an opposite line. Given the word "green", a deductive mind will jump to "grass", whereas an inductive or original mind may jump to any one of a

## OUR MINDS AND OUR MOTIVES

### **Deduction** (*Cont.*)

thousand thoughts of things different from green. Deductiveness is often called Logic, although it is only a part of logic. It leads to continuity of thought in one direction, and consequently to involution or constant narrowing down of the field surveyed and the consequences drawn. In excess, deductiveness leads to paradox, the preference for statements that sound true but are not in accord with experience because they disregard the human element. People with deductive minds, being able to adhere to one trend of thought and not so easily distracted as imaginative or creative minds, love continuity in everything, and are found to be loyal workers and friends, steady and reliable. They can be depended on to act in a constant manner; they cannot, however, be relied on to meet an emergency in which new thinking is required.

**Defensiveness**, the tendency to act merely in protection of one's interests, submitting to the lead of others, rather than take the aggressive. While this quality is quite commonly found in men (who are, in that respect, feminine), it is more typically a feminine attribute and the counterpart of masculine aggressiveness. Defensiveness, constituting a movement of retreat, is indicated very clearly in many handwritings by a leftward (receding) stroke under the signature



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### **Defensiveness** (*Cont.*)

(as contrasted with a forward and upward, or aggressive, stroke). The handwritings of cautious commercial men frequently contain signs of defensiveness, this quality being essential to those who need to be constantly in readiness to protect their interests against a multitude of mishaps. The receding stroke combined with a forward stroke indicates the combination of qualities which will ensure success in a battle of wits.

**Definition**, an attempt to place limits on a concept. Most fallacies in argument arise from the belief that concepts can be defined, a belief that overlooks the undefinable nature of words themselves, since language is an ever-changing entity and at best a compromise between the speaker's and the listener's average experience. A word can be defined only by another word or a series of others, and in the absence of a standardized mind there never exists any certainty that any word is understood as used. The nearest approach to standardized meaning is found in mathematics, and even in that field the Einstein discoveries have proved that the search for ultimate standards of reality is contrary to the facts of Nature (including man's own limitations). In ordinary speech, and in all that relates to the functions of mind, no approach to standardization is possible: endless court decisions have been given on the



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### **Definition** (*Cont.*)

wording of so-called standard contracts, and even those decisions settle only the particular point at issue, leaving an infinity of possibilities to be decided in the same way. Any definition is likely to omit some feature of the object defined which, with later discoveries or with changing conceptions, may turn out to be the most important. Cf. **Language**.

**Degeneracy, mental**, the reduction of thinking power to a point far below normal. It may be congenital (transmitted from the parents or occurring before birth), or it may result from the individual's habits (drink, drugs, sexual diseases). See **Mental deficiency**.

**Dejection**, see **Gloom**.

**Deliberation**, the study of alternatives that precedes a decision; the comparison of pros and cons. See **Decision**.

**Delirium**, a disorderly mental condition induced particularly by high fever, and characterized by **hallucinations** (q.v.), raving, and often by attempts to commit acts of violence.

✓ **Delusion**, an object recurrently created by false reasoning, as when a person, suffering from an insatiable pride causing a superiority complex, imagines himself to be an important personage.

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### **Delusion** (*Cont.*)

Extreme cases of delusional insanity are found in lunatic asylums, where megalomania (the delusion of greatness) is always prevalent: many patients imagine themselves to be kings, emperors, God himself. Others imagine themselves the victims of persecution, and suspect everywhere fraud, poison, the evil eye, etc. Yet others are obsessed by a delusion of guilt, accusing themselves of having committed horrible crimes. Mild delusions are found in almost all otherwise normal people, as when a jealous wife imagines that her husband is false to her, or when a man who prides himself on his good looks imagines that every woman is interested in him. A delusion differs from a hallucination (q.v.) in that the latter is purely a false sense phenomenon, as when one actually hears a voice or sees an absent object or person as clearly as if they were present. Hallucinations may be produced by an intense and sudden emotion, but delusions are produced only by a prolonged self-deception gratifying some unanalyzed desire. A delusion also differs from an illusion (q.v.) in that the latter is merely a false mental concept (generally of an optimistic and transient nature), while a delusion persists and affects one's whole life.

**Demon**, a spirit, usually evil, which interests itself in human conduct. See **Animism**. Most

## OUR MINDS AND OUR MOTIVES

### **Demon** (*Cont.*)

primitive races believe in the existence of beings intermediate between gods and men (the gods themselves being sometimes considered as powerful subjects of the Supreme Being). Some of these beings (angels) are good; others (devils) are usually evil. They may also be (according to the same sources) the souls of men who have died prematurely or are otherwise in an unsettled state. These demons or devils may occupy the astral bodies (q.v.) of the dead, becoming ghosts (q.v.), or may take dominance over the living (as in epilepsy, which was considered "possession by an evil spirit"). The phenomena of "possession" are now ascribed to an unstable balance between the conscious mind (the desires of which we are aware) and the unconscious (q. v.) mind (Nature, the primitive desires, the automatic functions of the body, of which we are not aware), and are treated by psychoanalysis, suggestion or hypnotism. The older Christian Churches still exorcise evil spirits (i.e., seek to drive them away) with prayers, incantations, and the use of holy water.

**Denials**, in "Mental Science" and other forms of metaphysical psychology, a system of "statements of absolute truth" in negative form for the purpose of overcoming "error thoughts". E.g.: "Pain, sickness, poverty, old age, death, cannot master me, for they are not real." Such denials

## OUR MINDS AND OUR MOTIVES

### **Denials** (*Cont.*)

are based on the premise that "I" represents, not the known and visible physical body, but an immortal entity which does not change, and which merely expresses or becomes manifest on the physical plane through a temporary illusory form called the body—the body itself being both the perceiver and the perceived and being therefore unable to separate the illusion from the reality. Those who believe in other explanations, and who yet use denials in psychological healing, ascribe their good effects to the autosuggestive value of the words used in inhibiting fear, etc. According to Brown Landone (a New Thought writer), one should never deny the existence of conditions, but merely their effect on one's soul. One who denies a fact, he argues, simply convinces his subconscious mind that he is lying and accomplishes nothing. Thus one cannot escape the consequences of traffic noise by denying the existence of the noise, or of the street, or of oneself, but one can minimize the effect by blessing the condition which causes it (the street, the ability of people to get about, etc.), thereby removing one's mental resistance (q.v.). See **Mind, Mental healing, Lying, Affirmations, New Thought, Truth.**

**Desire**, a movement of the whole personality in a certain direction, which may be toward, or away from, an object. Although a desire is funda-

## OUR MINDS AND OUR MOTIVES

### **Desire** (*Cont.*)

mentally the same as an impulse, the latter name is used in practice for a sudden and almost irresistible desire, while the former is used principally of the conscious tendencies found in each individual (contrast this popular usage with the Freudian usage; see below). A desire is prompted by a chain of ideas, an impulse by a single perception. The consciousness of a desire is called an emotion; a vague consciousness, or the reaction to a vague consciousness, is called a feeling. A body of desire which persists and is approved by the intellect is a sentiment. One's desires taken as a whole are called one's disposition; and one's way of expressing one's desires at the present moment is called one's temper. One's habitual way of dealing with one's desires is one's character.

The principal desires are (according to McDougall's classification of the instincts, on which the desires are based): Fear, Anger, Repulsion, Love, Reproduction, Distress, Curiosity, Submission, Assertion, Gregariousness, Food-seeking, Acquisition, Construction, Laughter.

In Freudian psychology, one's desires or libido (i.e., the unimpeded "wanting" or "wishing" in compliance with Nature's calls, seeking pleasure and gratification of the wishes of the ego) are the ultimate causes of one's conduct. Those desires which cannot be indulged because one is conscious of their being antisocial are inhibited and remain



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### **Desire** (*Cont.*)

in the "subconscious mind" (q.v.), where they gradually create a conflict with the conscious or social desires. Only by bringing the repressed desires within the fringe of consciousness can the mental balance be restored. This is done through psychoanalysis, the patient being given occasion to relate his dreams and to go over the long-forgotten incidents of his childhood, until the origin of every inhibition is discovered. The discovery of the repressed desire (which usually is a fear of some kind) automatically cures the conflict and remedies the physical condition which it had created. (Cf. **Psychoanalysis, Dreams.**) Every desire which is not inhibited works toward its realization, the entire mechanism of the body being constructed to achieve that result. Thus, one wishing to take a vacation and feeling unable to afford it will find himself sick and needing a vacation, thereby being justified to borrow money to pay for it, which he could not have done had he kept well. According to that theory, the will can be exercised only in the inhibition of a conscious desire, but the decision is automatic if the subconscious (i.e., natural) desire is in accord with the conscious (i.e., civilized, social, reasoning) desire—if "the conscious and the subconscious minds are in agreement."

Desire Psychology, i.e., the belief that we grow by desiring things to use, and by getting them and



## OUR MINDS AND OUR MOTIVES

### **Desire** (*Cont.*)

using them (because use of things is action, and action builds character), is the fundamental economic or psychological theory of Western, and particularly of American, civilization. It is contrary to the Selfless or Desireless or Mystical psychology of the Orient (Hinduism, Buddhism, Theosophy), according to which the greatest virtue is to overcome desire and to become detached from material things. Many of the newer creeds hold confused and inconsistent views on this point.

In the parlance of mental healers, "Desire for anything is the thing itself in incipency" (Evans); "it is the first little approach of the thing itself striking you, that makes you desire it, or even think of it at all. Desire in the heart is always God tapping at the door of your consciousness with his infinite supply. . . . Desire in the heart for anything is God's sure promise sent beforehand to indicate that it is yours already in the limitless realms of supply." (Cady, "Lessons in Truth".) Antisocial desires, however, are to be sublimated. See **Sublimation**.

**Despair**, belief in the inevitability of failure, in the futility of further attempts to attain an object. The so-called energy of despair is really energy that precedes despair. "Despair," says McDougall, "has no energy; if, in despair, any energy or

## OUR MINDS AND OUR MOTIVES

### **Despair** (*Cont.*)

desire persists, it turns to regret." See **Gloom**, and the next entry.

**Despondency**, anticipation of continued failure as the result of a shock or serious disappointment; inability to see good in anything. In despondency, the mind travels in a circle, reviewing the past failure and failing to perceive new aspects of the problem. See **Gloom**.

**Despotism**, desire to "boss" pettily one who is unable to resist, as "domestic despotism" by a husband over his wife. Despotism is not a sign of "will" but usually the contrary. A well ordered mind acts in timely and continuous fashion to attain its objects, while a disordered will is prone to tyranny and caprice. At the basis of despotism is pride, with an imagined superiority over others; often also a cowardly cruelty (q.v.), which loves to see others submit to its fancies.

**Destiny** or Fate, that toward which one is forced to go, willy nilly. There are two current and conflicting views on the subject. One view is that the universe (and all there is in it) is a mechanical sequence of cause and effect, that certain "laws" are at work on a certain original substance (be that called matter or electricity or anything else), and that the future is merely the inevitable result of the combinations that will be formed under

## OUR MINDS AND OUR MOTIVES

### **Destiny** (*Cont.*)

those laws from existing conditions. The phrase "Tout est donné" (All is given, there are no external factors) summarizes that view. It is held, knowingly or not, by all who claim to forecast the future, for the future would be unknowable if it were not already contained in the present, since any individual, by a "free will" decision, would be able forever to change the sequence of all future events. (The explanation sometimes given, that "Time itself is but an abstraction in Eternity" explains nothing, for even the relativity of Time, and the fact that it may not exist apart from our universe, fails to account for the fact, as Flammarion points out, that "my father was born before me.")

The other view is that, in addition to all material conditions, there exists an outside force variously called Spirit, the Soul, Mind, etc., which intervenes in the mechanical operation of facts, giving man a freedom of choice over and above the normal balance of his desires—a choice formerly called Free Will. Although we are conscious of the mechanical nature of most of our actions, we have a feeling of freedom of choice when it comes to important moral decisions. If that freedom really exists, then there is no Fate, and the future is perpetually a new Becoming. That freedom of choice itself is explained as meaning that we are able to carry out our desires—for any choice con-

## OUR MINDS AND OUR MOTIVES

### **Destiny** (*Cont.*)

trary to our desires would not give us the feeling of freedom, but of compulsion. But where do the desires themselves come from? Some undoubtedly come from the very structure of our body: we know, for example, that a child, having the choice of two pieces of cake, will normally choose the larger one (and will feel, in so doing, that he is free to choose). Most of our desires (the so-called subconscious or natural ones, prompted by instincts and nurtured by habits acquired in early childhood) are equally compelling. Even our inhibitions (which give us our principal sense of moral choice) may themselves be called desires (conscious or acquired or social) of a preponderant order—as when an adult's impulse to eat to excess is curbed by the fear of illness or of ridicule, or by an acquired code of social ethics which demands self-control. If those inhibitions could be measured, and thrown into the balance against the original animal impulse, most decisions would be knowable in advance, which means that we would be back to the first view of "Tout est donné." To maintain the Outside Force theory, therefore, it is necessary to postulate that the weight of inhibitions is changed by a determining external factor (the soul or conscience or mind or spirit), which is able to strengthen the inhibitions or to sweep them aside. (This is the explanation given by Catholic theology, the soul

## OUR MINDS AND OUR MOTIVES

### **Destiny** (*Cont.*)

being thus made responsible for its every decision of every instant, regardless of heredity or education).

The successive theories of Fate are well illustrated by the history of the drama, as noted by Clayton Hamilton ("The Theory of the Theatre"): "The Greeks religiously ascribed the source of all inevitable doom to divine foreordination; the Elizabethans poetically ascribed it to the weaknesses the human soul is heir to; the moderns prefer to ascribe it scientifically to the dissidence between the individual and his social environment."

See **Desire, Free will, Education, Inhibitions, Superconscious.**

**Determination**, the closing of one's mind to inhibitions and to counter-desires which would prevent one from carrying out a particular purpose: the habit of so closing one's mind in reference to the purpose in view at any given time. Determination is firmer than decision, and implies more physical energy at the service of the volition. It is usually followed by deliberation as to the best ways and means.

**Determinism**, the doctrine that one's conduct is a mechanical result of all the forces at work in one's mind (natural and acquired desires, plus imagination, minus inhibitions or acquired control). See **Destiny** above, for full discussion of



## OUR MINDS AND OUR MOTIVES

### **Determinism** (*Cont.*)

the points involved. Determinism denies moral responsibility, but recognizes the necessity of punishment as constituting in itself a powerful social motive. Determinists admit that individuals have the consciousness of freedom of choice, but believe that consciousness to be a delusion. They compare it to the beam of a scale, which, if endowed with consciousness, might feel itself falling in one direction or the other, and would mistake that feeling for choice—the actual decision being made, not by the beam of the scale, but through the successive adding of weights on one side of the balance or the other by the person using the scale (the person, in the case of the moral balance, being one's education, environment, etc.). (Cf. this explanation with the James-Lange Theory, q.v. Concomitance is usually mistaken for causality.)—In the latest psychological parlance, the name Determinism is given to the theory that one's mental level is determined by one's congenital endowment, as shown by the fact that intelligence does not vary during life or through education, and that all other essential qualities are largely dependent on intelligence, of which indeed they may be but varieties or applications. See **Intelligence** and cf. **Balance of character**.

**Devil**, a popular conception of the prototype of evil, an "angel of darkness" whose ambition is to



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### **Devil** (*Cont.*)

ruin men. The conception originated in the duality of man's nature—good and evil, the latter being a name given to the non-existence of the former (see **Good**). The Hebrews personified Evil, and this convenient conception became accepted by the early Christian Church to account for phenomena such as temptation, which are now believed by most people to be purely psychological. (See also **Demon** on the subject of Possession.)

**Devotion**, unselfish attachment to a person or a cause; desire to serve disinterestedly and even contrary to one's own interests. Devotion implies an outward movement of the personality (love, radiance), and continuity of purpose (loyalty, constancy).

**Dignity**, the sense of one's true worth, commonly rated more highly by oneself than by others. It is expressed physically by a straightening of the shoulders, a throwing out of the chest, an erect bearing generally, and a certain measure of self-confidence. Exaggerated dignity becomes snobishness (sense of superiority, pride), or arrogance (disregard of the worth of others), or haughtiness (assumption of importance). In a sensitive person, it may become touchiness, one "on his dignity" taking as a personal reflection even the most impersonal remarks. Dignity may be combined with modesty—"a quiet dignity"—and with re-

## OUR MINDS AND OUR MOTIVES

### **Dignity** (*Cont.*)

finement, dislike of showiness and great sincerity. These various forms are well indicated in a person's handwriting, the same erect movement of the body producing an upward movement of the pen—high capital letters in proportion to the small letters, especially in the signature. If the writing is sober and refined, the dignity is of a superior nature; if the writing is spectacular and exaggerated, the dignity will tend toward conceit and vanity. High capital letters with narrow small letters indicate timidity due to dignity—a shrinking away from a world that may prove offensive to one's finer sensibilities.

**Dilemma**, a logical argument leading to a choice of conclusions neither of which is acceptable. The usual dilemma, on the "horns" of which the adversary is to be impaled, is based on speculative premises or unduly enlarged conclusions.

**Diminishing returns, law of**, a somewhat ill-defined principle for determining the point beyond which any effort is wasteful. For example, if a business house's mailing campaign costs \$70 per 1,000 letters, and if the first mailing brings \$200 profit, the second mailing to the same list (the first "follow-up") will presumably bring, say, half, or \$100; but the next mailing to the same list will presumably bring a profit of only \$50, which will fail to cover the expense of the cam-

## OUR MINDS AND OUR MOTIVES

### **Diminishing returns** (*Cont.*)

paign. When such figures are available, the law of diminishing returns calls for a discontinuance of the campaign after the second mailing.

**Diplomacy**, habit of dealing very tactfully with others, arising from the ability to feel as they would on any given subject, and prompted by the desire to secure one's ends with as little resistance as possible. Diplomatic people approach others with a suave smile, pass the time of day, exchange complimentary personal remarks, inquire of the other's well-being and of the things that interest him, and leave it to him, under skilful guidance, to broach the subject that they have come to discuss, placing before him some advantage to be gained and leaving him to discover incidentally, afterwards, that the securing of that advantage brought a reward to the diplomat (or those he represented). In its moral aspect, diplomacy is closely related to evasiveness, in that it does not present the full consequences of a suggested action, but lets those consequences appear in due course. It implies a sinuous or flexible mind, and, in low mentalities, it becomes a form of lying (q.v.). Diplomacy is commonly lacking in people who have been trained in the ways of science, and who have acquired the habit of directness (amounting sometimes to bluntness) from looking objectively at their problems. Masculine diplomacy inclines

## OUR MINDS AND OUR MOTIVES

### **Diplomacy** (*Cont.*)

one to commerce and the making of favorable deals; feminine diplomacy may become **Cajolery** (q.v.).

**Disappointment**, collapse of an expectation, the intensity of the disappointment being proportionate to the intensity of the expectation. Imaginative and sensitive people feel disappointments more keenly than those more stolid and matter-of-fact.

**Discernment**, attention to one part of a whole, whereby it is judged to be a part and not the whole; ability to see clearly, although things appear to be wrapt in a mist. Discernment is a quality of balance (q.v.), decreased by imagination (prejudice, blindness, q.v.) and increased by sympathy and knowledge. Discernment refers to *one* object; discrimination to *two or more*.

**Discipline**, complete acceptance of a system, and compliance with all the means necessary to make it effective.

**Discretion**, ability to abstain from doing something one is able and anxious to do, prompted by consideration of the unwisdom of the action. Discretion is an act of volition, and thereby differs from cowardice. "Discretion is the better part of valor."

## OUR MINDS AND OUR MOTIVES

**Discrimination**, attention to two or more objects with the result that the properties of the one are seen to be different from those of the other. (With only one object, use the word *Discernment*, q.v.)

**Disgust**, literally "off-taste", a feeling of loathing or contempt intensified by disappointment. One may be sickened or nauseated by an objectionable thing or conduct, but one is disgusted only if one expected something better.

**Disposition**, man's impulses considered as a whole. The *habitual* predominance of a certain impulse is the person's disposition, as seen by others, while the *temporary* predominance of an impulse is a mood or temper (q.v.). One may be casually angry (temper) without being habitually irascible (disposition), but the disposition grows on the indulgence of the temper.

The principal types of disposition, arranged in the order of the impulses which give rise to them (following McDougall's classification of the instincts) are:—

(Anger) irascible, choleric, hot-headed, emotional, impulsive, excitable, vindictive, fretful, sullen, rebellious; (Curiosity) inquisitive, prying, analytical; (Fear) timid, suspicious, anxious, timorous, selfish, diffident, wary, pusillanimous, defensive; (Reproduction) amative, affectionate, loving, passionate, jealous; (Food-seeking) greedy,

## OUR MINDS AND OUR MOTIVES

### **Disposition** (*Cont.*)

gluttonous, voracious; (Self-assertion) conceited, haughty, arrogant, vainglorious, imperious, bossy, pugnacious, aggressive, fearless, antagonistic, obstinate, sensitive, cruel, predatory, adventurous; bashful, modest, humble, retiring, generous; (Submission) meek, lowly, patient, willing, gentle; (Gregariousness) generous, sociable, cordial, easy-going, gracious (see also **Laughter**); (Repulsion) fastidious, finicky, capricious; (Acquisition) miserly, mean, envious; (Laughter) happy, jolly, pleasant, agreeable, merry, mirthful, playful, amiable, jovial; (Distress) melancholy, cheerless, gloomy, bilious, sour, nagging; (Charity) loving, kind, benevolent, generous, friendly, philanthropic, charitable, merciful, forbearing, lenient, compassionate, considerate, tender-hearted; (Creativeness) inventive, industrious, creative; thoughtful, pensive, studious, sedate, introspective; docile, frank, candid, earnest; lackadaisical, placid, nonchalant, indolent, calm.

**Distraction**, lack of attention to one subject, due to other interests that one is unsuccessfully trying to forget. Distraction may be due to excessive concentration which causes one to continue in the same trend of thought (the absent-minded professor); or it may be due to attaching equal importance to all the happenings around one (scattered attention); or it may be due to con-



## OUR MINDS AND OUR MOTIVES

### **Distraction** (*Cont.*)

genital or acquired inability to keep one's thoughts on the object in hand (feeble-mindedness, etc. of varying degrees).

**Distress**, the emotion of self-pity, which makes us bemoan our fate or seek assistance.

**Distrust**, lack of confidence in a person's motives; hesitancy that follows discovery of a reason for doubting a person's good intentions. Distrust is an inhibited tendency to friendly intercourse, usually induced by an unexplained feeling that something is wrong. In personal intercourse, distrust may arise from a microscopic motion of the face, particularly about the eyes, or from something in the tone of the voice, which causes one to doubt the other person's sincerity. As with other feelings, distrust is more readily experienced than accounted for. As soon as experienced, it sets the mind's and body's defense mechanism in readiness for action. In business, many sales are lost through some action or tone, or some unfortunate selection of words indicating a subconscious doubt, which caused distrust to arise in the prospect's mind. Distrust in one's own ability is called **Diffidence** (lack of self-confidence). Distrust is expressed facially by transverse wrinkles on the forehead (from the nose up and out), slight elevation of the eyebrows, contracted mouth (distorted when one is telling others about it).

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**Dizziness**, a sense of ill-being or loss of balance, as on a boat, at a great height, etc. Tiny pockets of liquid in the ears form a kind of triple level (horizontal, vertical, and oblique) registering bodily motions and communicating to the brain the knowledge of such motion. The consciousness of such excessive motion is dizziness.

**Dogmatism**, assumption as a basis of action of something not proved; opposed to discrimination (critical choice) or skepticism (refusal to accept anything until it is proved).

**Doom**, see **Destiny**.

**Double aspect theory** or Parallelism, the belief that mind and body are as the two sides of a curve, neither controlling the other, neither having any existence apart from the other, both equally and simultaneously modified by any experience originating on either side. See **Mind** for discussion of this theory.

**Double personality**, see **Dual personality**.

**Doubt**, inhibition of an impulse through the action of the intellect. The name "doubt" hardly applies to mere hesitation, which may be instinctive and free from intellectual processes. When all impulses alike are inhibited at the same time, one is suffering from perplexity and unable to make a choice of any kind. That would be fre-

## OUR MINDS AND OUR MOTIVES

### **Doubt** (*Cont.*)

quently the case if one's habits did not solve the problem which reason fails to solve. The classical example of perplexity is that of the donkey which would starve to death between two pails of oats if he had no sufficient motive for choosing one in preference to the other. The practical solution of this dilemma would be provided by the force of habit, which would make the donkey turn either to the right or to the left, thereby providing a sufficient motive.

Perplexity is expressed physically by rubbing the eyes (as if to remove dust from them), and scratching the head (as if to free it from an irritation)—a good example of physical symbolism of mental attitudes.

**Dramatic ability**, an innate tendency to feel strongly and express clearly before other people, in pantomime or speech or both, a wide range of emotions for the purpose of entertaining, or the ability to make others do it in one's place. The essential constituents of dramatic ability (from a vocational point of view) are: (1) a vivid imagination, which portrays vividly the joys and sorrows that would be experienced by unknown people in certain situations, usually felt rather than known from experience; (2) a large amount of self-confidence due to forgetfulness of self in the presence of others, and sometimes leading to undesirable con-

## OUR MINDS AND OUR MOTIVES

### **Dramatic ability** (*Cont.*)

ceit; (3) power of observation (curiosity) for characters, words, costumes, gestures, etc.; (4) a highly retentive memory; (5) sociability (gregariousness) which offers enough contacts for the study of character, and enough friendship and praise to satisfy the element of laudation; (7) physical mobility. A better name would be *Histrionic Ability* (q.v.), at least in the case of actors. Playwrights and producers need most of the same qualities, except perhaps the last.

**Dread**, great fear; loss of hope and expectation of disaster; fear of the unknown. See **Fear**.

**Dream**, a vision during sleep, an unintegrated (see **Integration**) body of thought based on the sensations of the waking life. Considered until recently to be mere reflex movements within the brain, dreams have assumed much psychological importance since the Freudian system of psychoanalysis offered an explanation based on the supposed division of mental functions into conscious and subconscious. It is claimed that there is not a moment of sleep during which one does not actively dream, as shown by the fact that anyone, gently awakened at any time and asked to state what he was dreaming, will be found to have been dreaming at that very instant. It is even contended by some that the sole reason for sleep is to provide a dreaming time, made necessary by the

## OUR MINDS AND OUR MOTIVES

### **Dream** (*Cont.*)

incompleteness of the waking, conscious life (as explained below). Dreams are practically instantaneous, and can cover a vast amount of activity in a trifling length of time, just as a drowning man sees, within a few seconds, his entire life presented before his mind in panorama. A person falling asleep and waking a minute or two later may be able to relate a dream which appeared to last for hours. That instantaneous character of dreams accounts for facts that are otherwise unexplainable, such as dreaming of a long sequel of mishaps climaxing in a fall, the sequel itself being produced instantaneously at the time of a fall from the bed. (This instantaneous character of dream sequels, on the other hand, might be taken to disprove the continuity of dreaming: if the act of waking a sleeper may start such a sequel, then it can never be proved that any dream would have taken place, had there been no external action on the sleeper.)

In the Freudian system, every dream is a part of the automatic completion of one's life. Freud divides the mind's activities into two groups: conscious activities (i.e., those of which we are aware, such as our acts of volition, and the thoughts now present in our memory), and subconscious (i.e., all the remaining, sensations and inhibitions of a lifetime, often "buried" deeply under more recent ones, all recallable but not absolutely at will). The



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### **Dream** (*Cont.*)

subconscious desires include, in their primitive or instinctive form, all those that gratify the ego (q.v.), even if they are distinctly antisocial. Foremost among these is the sex impulse (see **Sex**). As soon as we become conscious of our animal impulses, we begin to inhibit them, and every new sensation which would tend to gratify them, contrary to our conscious wishes, is repressed and kept from the consciousness, and joins countless other sensations of the same nature in our "forgettery". But a natural (instinctive, inherited) desire cannot be entirely repressed if it comes to the support of other desires of the same nature. As soon as a body of such desires has been formed (called a "complex"), it begins to affect one's conduct, and may lead to serious mental conflict or physical sickness. To safeguard itself, then, the organism produces dreams, during which repressed desires are indulged in some form which will not, however, be such as to awaken the "censor" in the consciousness. Subconscious desires are therefore indulged under the form of symbols (see below), with substitution of persons, condensation and distortion. Thus a man who has quite casually noticed a tall, blonde woman, and who has instantly dismissed the thought of her, may dream the following night of being much interested in a short, dark man. Had he taken notice of the woman at the time, and consciously



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### **Dream** (*Cont.*)

considered her charms and debated the way in which they might affect him, there would have been no dream, especially if he had acknowledged the instinctive nature of the desire, and had sublimated it (see **Sublimation**). If the habit is taken of remembering one's dreams on awaking, and before full consciousness returns, and of asking oneself of whom the person in the dream reminded one, even though the physical likeness be quite effectively camouflaged by the subconscious, it will generally be easy to discover the substitution. Once brought forth into consciousness, a repressed desire is powerless to create conflict, and thereafter ceases to trouble one. The object of psychoanalysis is to bring to the surface (i.e., to consciousness) those repressed desires, as revealed by dreams, reverie, suggestion, hypnotism, etc.

Repressed desires, however, are not all illegitimate: they are merely ungratifiable in one's present environment or one's present state of health or finances. Thus crippled children habitually dream of romping; hungry people dream of banquets; the poor dream of wealth; the downtrodden dream of being honored; the weak dream of prowesses of strength; the impotent dream of revenge. It is pointed out, as having perhaps some connection with this theory, that the men noted for their great and varied achievements in real life are also

## OUR MINDS AND OUR MOTIVES

### **Dream** (*Cont.*)

noted for the brevity of their sleeping hours, while those with limited opportunities need prolonged sleep, as if to supplement with dreaming the deficiencies of their waking life.

The symbolism of dreams forms a large part of the literature of psychoanalysis. Many of the recognized symbols (which appear in the dreams of individuals of every race and country) are so technical that one would hardly expect them to occur without prearrangement. [The present writer has very frequently observed in handwriting the very same forms as those dreamt of, corresponding to the psychoanalytical symbols of sex, etc.] Other symbols are curiously reminiscent of the interpretations given in old-fashioned dream books, such as "teeth" for children; "water" for motherhood; "dark horse" for man lover; "being carried up into the sky" for great spiritual aspiration; "wallowing in the slime" for sensual desires, etc. Dream analysis, therefore, is a very effective way of ascertaining the contents of one's mind, and of knowing one's repressions. Since any desire held both consciously and subconsciously is bound to eventuate in automatic (unconscious) action, it is evident that there is a certain justification in believing that dream analysis holds the possibility of forecasting one's future—in so far as it depends on oneself only.

The Occultist (Theosophical, etc.) explanation

## OUR MINDS AND OUR MOTIVES

### **Dream** (*Cont.*)

of dreams is that they are memories brought back to the physical body by the "astral body" (q.v.), on its return from nightly excursions into the astral world. This would account for the supposed knowledge gained during sleep as to the intentions of other people, etc. While that explanation can be neither proved nor disproved, the law of parsimony requires that any simpler explanation be accepted in preference to a more complex one. One should therefore bear in mind that there are, in the subconscious, millions and possibly billions of sensations accumulated through a lifetime (see **Memory**), and that the combination of these would be sufficient to account for most supposedly "new" ideas, or knowledge gained during sleep. See **Desire, Memory, Unconscious, Sensation, Mind**.

**Drink**, the habit of partaking of alcoholic stimulants. From the psychological point of view, drink is often evidence of an intolerable mental conflict, which the sufferer seeks to drown. (See **Conflict**.) Such cases include sensitive minds unable to adjust themselves to a personal bereavement, brilliant minds deprived of opportunity for self-expression, married people who have failed to live up to their dreams, men and women engaged in monotonous work which leaves their minds craving unattainable satisfactions. Drink due to

## OUR MINDS AND OUR MOTIVES

### **Drink** (*Cont.*)

such psychological causes can be cured by removing the cause of the conflict, by psychoanalysis (q.v.) and sublimation (q.v.).

**Dual personality**, the existence within one mind of a double consciousness, as if the body were shared by two egos. One personality will usually be very conventional and respectable, while the other will be devilish and irresponsible. The two personalities do not appear at the same time, but may become aware of each other's existence through acts performed by their common vehicle between their respective appearances. According to McDougall, "It is the rise of some system of desire, incompatible with the system that constitutes the core and essence of the normal personality, that leads to the conflict which issues in dual personality". Hypnotism, psychoanalysis and other forms of suggestion are used in the treatment of Dual Personality, the dominant or conscious mind being made aware of the existence of the other and of its hidden causes.

**Dualism** (1) the theory that there are in the universe two rival powers, one working for good and one for evil; (2) the theory that Spirit and Matter are separate realities. The latter is the orthodox Christian doctrine, as against Monism (q.v.). Some Dualists hold that, for every physical

## OUR MINDS AND OUR MOTIVES

### **Dualism** (*Cont.*)

(material) atom there is a concomitant atom of mind (the Mind Dust Theory). See **Mind-stuff**.

**Dumbness**, either the inability to utter speech sounds, or the inability to attach a meaning to words. Congenitally deaf people (those born deaf) are usually dumb because they are not able to hear and have therefore no stimulus to imitate the sound of the voice. In hysterical cases, dumbness is a mere inhibition which may be removed by a restoration of the nervous balance.

**Duration, sense of**, consciousness of the fact that we live in Time. This sense appears to be connected with Rhythm, but very little is yet known about it. Experiments show that a duration of one-twentieth of a second is necessary for the perception of a visual sensation, while a high-pitched tone may be perceived by the ear in one one-hundredth of a second or less.

**Duty, sense of**, feeling that one "ought" to do something. This sense arises in the individual as the result of the sanctions given in childhood to the obligations imposed upon him, followed by the recognition that such obligations are necessary for the continued existence of the race. The more attention is paid in education to the consequences of actions, the more profoundly established is the sense of duty in the individual who comprehends

## OUR MINDS AND OUR MOTIVES

### **Duty, sense of** (*Cont.*)

those consequences. It is evident that more intelligent individuals will have a deeper sense of duty, and that inferior individuals will have to be governed by fear of sanctions. The sense of duty will also be keener in the individuals who have studied history intelligently, and in those who have had close personal contact with older people of broad vision. Hence the fallacious nature of the popular belief that children can bring themselves up if allowed to associate with others of their own age: consequences take time, and the individual cannot, in his own lifetime, go through mankind's entire experience. Civilization is a social heritage which has to be transmitted anew to each generation.

**Dynamogenic** (adjective), which increases muscular power at a given time.



## E

**Eccentricity**, "out-of-center-ness", behavior which does not comply with the standards of its time and which disregards social sanctions. Normal (sane) eccentricity is accentuated originality: the imagination so dominates the mentality that the judgment is warped. Abnormal eccentricity borders on insanity, but no line can be drawn between the two. Often the eccentric person (then called a "bug" or a "crank" on the particular subject) has specialized on one aspect of a subject until he has lost all sense of proportion, as in dress, diet, religion, invention, social reform, politics. At the basis of much eccentricity is unconscious vanity, the eccentric person seeking by this means to stand above the common herd; but there is also in eccentricity a large element of skill (ingenuity) which has not found a balanced outlet.

**Eclecticism**, the systematic attempt to make one philosophy, creed, or rule of conduct, out of whatever truth is found in various existing systems, often with the result that the elements fail to harmonize into a unified and consistent whole.

**Economic law**, the causes that produce the evolution of society as regards wealth, such as supply and demand.

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**Economic motive**, a motive which has wealth-producing results; e.g., the desire for higher wages, which causes men to develop a higher degree of working efficiency.

**Economy**, orderly arrangement of one's affairs; dislike of waste; foresight applied to one's finances. Economy is a mixture of will power (ability to resist suggestion), order (ability to see clearly through a multitude of interests), and simplicity (absence of vain desire to show off).

**Economy, political**, the science which deals with the phenomena of wealth. It includes the study of theories of Individualism and Socialism, Free Trade and Protection, Land and Income Taxes, Capital and Labor, Increase of Population, Birth Control, Supply and Demand, etc. The modern outlook on problems of political economy is based on the evolutionary character of society. Every community, under the pressure of its special needs, creates an organization that meets those needs (such as the family, the State, etc.), and that organization survives and is considered ethical so long as it is found to work satisfactorily. Ethics and Economics change at the same time under the stress of need.

**Ecstasy**, a state of nervous insensibility and quasi-annihilation of the will, induced by contemplation of a limited thought, as in extreme religious

## OUR MINDS AND OUR MOTIVES

### **Ecstasy** (*Cont.*)

fervor. The countenance, during ecstasy, wears a look of rapture, and the body may without injury undergo severe punishment, as practised by Indian fakirs and as observed in the history of Christian martyrdom. Ecstasy is self-hypnotism, placing the individual in a state of inhibited consciousness, during which the unconscious is uppermost. Cf. **Mysticism, Stigmatization.**

**Education**, a system for creating in the individual a balance of desires and inhibitions that will prove most useful both to the individual and to the social group of which he is a part. The system itself is determined according to whatever standards of ethics (morality) prevail at the particular period of history and in the particular environment. Thus a system that would develop the individual's aggressiveness without providing suitable checks on its excesses might be acceptable to a powerful ruling class for its own offspring, but would be considered bad education if applied to the children of the poor. Again, in a State that places itself above the rights of the individual, subordination of the individual's rights and interests to those of the State would be the paramount consideration. In another country where individual license was rampant, education would center on producing self-reliant characters, without attempt to prevent them from performing acts that would endanger

## OUR MINDS AND OUR MOTIVES

### **Education** (*Cont.*)

the future of the State. And again in a religious community where life on earth was considered merely as a preparation for life hereafter, education would center on the creation of a number of inhibitions tending to subordinate the material to the spiritual side. No system of education whatever is possible without a basic philosophy, and in the absence of a consciously agreed philosophy, a system is based on the unconscious practical philosophy of the people who devise it. Any system which claims to instill mere knowledge and to let the individual himself develop his philosophy is founded on fallacy: it is not possible for anyone to know all the facts of life, and the very act of selecting which facts to teach and which to omit constitutes a philosophical expression of creed. For example, one believing that rhythm is the most important fact of all life will insist upon the teaching of music and other forms of rhythm, while one who believes that money-making is the supreme test of life will place on the curriculum arithmetic, bookkeeping and other utilitarian arts and sciences, relegating eurhythmics to the second place or no place at all. The very selection of curriculum subjects, therefore, is an "interference" with the mind of the individual, an attempt to force on him a certain philosophy—be that materialistic (as when it omits spiritual values) or spiritualistic (as when it subordinates utility to char-

## OUR MINDS AND OUR MOTIVES

### **Education** (*Cont.*)

acter-building). Psychologically, a State syllabus of educational subjects is equivalent to a State religion.

One of the commonest educational fallacies is the assumption that knowledge is character. Knowledge develops the intellect, but the intellect (cognition) is not the motive power of the human organism, which acts solely upon desires (minus inhibitions). Character is acquired solely through action; character is the sum total of one's habits of action. To know that clean teeth do not decay will not cause one to clean one's teeth, unless the habit of cleaning them is also inculcated. Books do not develop character or have any influence on it, except inasmuch as they stimulate latent desires and cause them to be expressed in action, or inasmuch as they create inhibitions. The most successful educational methods (whatever the philosophy at the back of the selection of subjects or projects) are those which, following the line of least resistance, create strong motives (desires that will turn to action). Love being the most powerful of the emotions, it should be used in preference to any motives of emulation, self-interest, vanity, or material rewards. It is generally accepted that a child's character is formed at six or seven years of age, and that many of the most important habits are acquired before the child is one year old. A child who has not learnt discipline and a measure



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### Education (*Cont.*)

of self-control at seven will have great difficulty in acquiring them later.

A good example of an educational plan based on American philosophy (i.e., character-building through action in an objective world) is that of the Moraine Park School of Dayton, Ohio, which lists ten kinds of abilities that everyone should acquire in preparation for life (summarized below from an article in the *Atlantic Monthly*):—

1. To maintain health and strength (eating carefully, general care of health, regular exercise).
2. To build a fine spirit (loyalty to high ideals; efforts to do the best; trustworthiness; power to will to do the right).
3. To serve society (obedience, respect for law, faithfulness in office, interest in the community).
4. To help others (generosity, helpfulness, home-making).
5. To form correct opinion (fairness of mind, judgment, history).
6. To discover truth (alertness, thoroughness, skill in observing, skill in experimenting, soundness in interpreting, geography, science).
7. To express thought (truthfulness, accuracy, command of language, mathematics).
8. To produce wealth (manual training, project work, diligence, perseverance, honesty, initiative thrift).
9. To find comrades or a mate (cooperation, courtesy, agreeableness, frankness).



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### **Education** (*Cont.*)

10. To refresh one's life (play interest, sportsmanlike spirit, courage, self-control, resourcefulness).

**Effect**, that which (as we believe) invariably follows a cause. It is assumed, although it cannot be logically proved, that we live in a world of cause and effect. The popular conception that things that happen one after the other are in relation of cause and effect ("post hoc ergo propter hoc") is the most common of all fallacies (see **Coincidence**). An equally dangerous though less common fallacy is that which consists in refusing to accept a fact as such until its cause is established. Science demands that facts be investigated on their merits, whether they are susceptible of being explained by previously known facts or not: sooner or later, the true cause will probably be known, as happened in the case of the "miracles" now known to have been due to autosuggestion. To deny the facts would have been unscientific, although many present facts of equally mysterious nature are being denied by some who call themselves scientists.

The term **Effect** is also used to mean "a resultant impression". Some people are fond of effect, i.e., they seek to attract attention by means of unusual dress, speech, manners, etc. This is a form of pride or vanity—a fault from the point of view of society as a whole, but a great asset to all engaged in spectacular vocations, such as the stage. (Cf.

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### **Effect** (*Cont.*)

**Balance of character, Quality, Fault.**) In fiction-writing and the drama, Effect also refers to the impression produced. "The aim of the short-story is to produce a single narrative effect with the greatest economy of means that is consistent with the utmost emphasis." (Clayton Hamilton, "A Manual of the Art of Fiction".) Dramatic effect is obtained through the play of Desire, Opposition, Struggle and Character Revelation (Burton).

**Effeminacy**, the presence of typically feminine characters in the male, whether in the physical or the mental habits—lack of aggressiveness, excessive gentleness of manner, etc. See **Woman**.

**Efficiency**, the maximum utilization of the means employed, or the selection of means that will accomplish the desired object with the minimum of waste. Efficiency is a relative term when applied to individuals: one may be extremely efficient for a specific task but fail of common efficiency in some other, or in the business of living, taken as a whole. Specialization tends to produce efficient people for its own purposes, but to the very extent that those people are qualified for some particular work they are disqualified for some other. For example, Imagination is essential to an actor or an accountant, but disastrous to a bookkeeper. Accuracy is essential to an engineer but disastrous

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### **Efficiency** (*Cont.*)

to a fiction-writer whose task is to view life through his own spectacles in order to make it interesting.

A formula embodying Harrington Emerson's famous principles of Personal Efficiency might be as follows:—

From definite facts ascertained from complete records, plan and decide on a policy. Establish a schedule for carrying it out, and see that the schedule is adhered to. Standardize the conditions and the operations in writing. Secure expert counsel and use ideals as incentives. Test everything by common sense, and discipline yourself to comply with your own rules. Give everybody a fair deal, and encourage yourself by a series of efficiency rewards.

**Effort**, an attempt to overcome resistance; the deliberate choice of unfamiliar means, whether for a new or for an old object, instead of following the course of habit which would reduce resistance to a minimum. (A new sensation, as shown elsewhere, is remembered because it encounters more nervous resistance in passing through channels that have not experienced it before.) The definition given above answers the oft-heard question whether effort is desirable; since effort opens up new paths of sensation, and since we may assume that complete development of one's potential

## OUR MINDS AND OUR MOTIVES

### **Effort** (*Cont.*)

ability is the aim of intelligent living, a well-rounded life demands the opening up of every possible channel of activity. Educators who insist upon effort as intrinsically meritorious are doing their charges a real service. If, as William James points out, few persons over 25 ever take up entirely new subjects of study—probably because they do not feel compelled to do so—it is all the more important that a wide variety of interests should be developed in early life. Some interests are sufficient to lead the individual to continued effort; most forms of activity, however, have to be carried through the intermediate or uninteresting stages by sheer will power (effort). Education, in the widest sense of the word, might be said to make use alternately of Interest and Effort. First the attention is caught (non-voluntary attention) by a perception (which may be deliberately placed before the senses, as in the case of school subjects); this brings about feeling, which in turn brings about voluntary attention (interest); the interest persists for a time and brings about a certain measure of effort (such as the superficial investigation of the phenomenon). Then the partly satisfied interest ceases to weigh enough to counteract the old thought habits, and the attention lapses. It is at this point that either effort or new interest should be introduced to bridge the gap.

## OUR MINDS AND OUR MOTIVES

### **Effort** (*Cont.*)

It has been said that "only what is unpleasant is meritorious." The statement is true in the above sense, that effort and merit are synonymous, and that no effort is required in doing what one enjoys doing. But it would be disastrous to society if everyone were to choose doing only what he dislikes, because he would thus deprive society of the benefit of his own greater gift for doing something else (see **Vocational guidance**). One who has the inclination and the ability to lead a nation should not devote his life to doing menial tasks merely because they are "good" for him. Uncongenial work, in the end, creates less variety of effort than work in which one rejoices in finding new possibilities.

Vocational counselors advise people to list their desires in the order of relative importance in their plan of life; then to exert their efforts in the successive attainment of those desires, pausing once in a while to revitalize the desires themselves with the image of the complete result. Without such planned effort (will power), one will be frequently tempted to turn aside to other aims, or to give up his principal aim as soon as the means become uninteresting. To choose what one desires, and bring it about by effort, is the true meaning of Concentration. "Consent to an idea's undivided presence is the sole achievement of effort." (William James.) Cf. **Meliorism, Purpose.**



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**Effrontery**, see **Arrogance**.

**Ego** (Latin "I"), the philosophical conception of the self—that which survives the series of bodily changes. According to some, the ego is similar to the individuality of a knife of which the handle and the blade have been successively and repeatedly changed, though never both at once: it would remain the same knife, it would retain its individuality or ego, since its entire experience would be ascribed to one particular knife, but it would not be materially the original knife. Thus Nathan Harvey ("The Feelings of Man"): "The transmission of impulses through cells that have been traversed before, accounts for the continuity of the individual, and . . . knowledge of the ego arises from the perception of sameness among all mental processes." This physiological view is opposed to the metaphysical conception of a self-active, independent ego (the "soul" of Christian theology), supposed to exist apart from the body and to "cause" thought, will and feeling, or to "manifest" through the body. (Cf. the discussion of the possible field of action of the soul, under **Destiny**.)

The question of what the Ego is constitutes the (at present) insoluble conflict between science and religion, in the field of psychology. If the ego is merely the cells' memory of their previous activity, then survival of the personality after



## OUR MINDS AND OUR MOTIVES

### Ego (*Cont.*)

bodily death is entirely out of the question. Various alternatives include the following hypotheses:

1. The illusion theory, according to which matter does not exist, but is merely a noumenon or creation of the mind. The soul, then, would be the true reality, and the body would be the crystallized thoughts of that soul, as all matter would be a crystallized thought, soluble through realization of its non-materiality. This explanation, which has been propounded by some of the greatest philosophers, can be neither proved nor disproved, since it amounts to a denial of the validity of the scientific method (q.v.) and of human reason.

2. The emanation theory (q.v.), according to which there are degrees of reality, the least real being what we call Matter. Thus material life would represent no more reality than a ribbon of motion picture film—the real scenes being enacted elsewhere. (This merely removes the problem one step farther.)

3. The dualistic or orthodox Christian theory (the separate existence of two realities, Spirit and Matter, the latter created out of nothing), according to which the material universe is real, and man's body is also real, but the soul is responsible for its acceptance of the body's desires—the soul itself being a created spirit, having a beginning but

## OUR MINDS AND OUR MOTIVES

### **Ego** (*Cont.*)

no end, and rewarded or punished after death for its way of dealing with its body's desires.

The problem of the Ego could be solved only by weighing exactly a person's motives, and ascertaining whether, in addition to all desires, inhibitions and habits, there entered into that person's decisions a factor which turned the scale, which would be the soul appearing as a measurable scientific reality. (Cf. **Mind-stuff theory**.)

**Ego maximation**, the practice of setting before oneself frankly selfish reasons for choosing a certain necessary or desirable course of action, in order to create a strong enough subconscious desire to bring about the particular achievement. For example, one desiring to find work in the morning should, at night, keenly visualize himself being praised by his friends the next evening for his success in so doing, or use a similar motive (according to Pierce).

**Egoism**, the belief that one's self-interest should be one's principal guide to conduct. The opposite theory is called altruism; a compromise between the two is ego-altruism. Egoism is less personal and offensive than egotism.

**Egotism** or Selfishness, looking at life primarily from the point of view of one's desires, in frequent disregard of the rights of others; self-love, with

## OUR MINDS AND OUR MOTIVES

### **Egotism** (*Cont.*)

distrust or fear of others. It may take the form of self-assertion (pride), self-assurance or self-complacency in one conscious of his strength, or of self-defense in one conscious of his weakness. Combined with a high imagination, egotism produces various forms of lying (q.v.). The opposite of egotism is love, in the pure sense of the word.

**Elation**, one of the fundamental emotions, arising from the instinct of assertion. Elation is expressed in a brisk step, erect bearing, complacent smiles and generosity.

**Emanation**, a theory accounting for the difference between the finite and the infinite by the assumption that everything finite proceeds, flows out or emanates from the Godhead, in a series of diminishing values, the most remote emanation being Matter (or evil or false appearance or error belief). The theory is the basis of Hinduism, Theosophy, Gnosticism and other systems.

**Embarrassment**, a feeling of smallness following one's discovery in an act or situation which can be misconstrued. Embarrassment is expressed by coughing, as if to clear the throat of phlegm (according to Mantagazza); also by blushing, by stuttering, by shaky knees and cold perspiration. See **Shame**.

## OUR MINDS AND OUR MOTIVES

**Emotion**, a complex and intense feeling accompanied by consciousness; a "movement outward" of the consciousness; a desire that tends to find expression. An emotion is the consciousness of the desire itself, while a feeling is the reaction to that consciousness or a subdued consciousness. The principal emotions, based on fundamental instincts (according to McDougall) are: fear, anger, disgust, love, distress, lust, curiosity, submissiveness, elation, loneliness (due to the gregarious instinct), taste for food, ownership, creativeness, amusement (laughter). For literary purposes, the following list of emotions may be found convenient, although it contains many duplications: Love, Hate, Fear, Jealousy, Avarice, Passion, Joy, Surprise, Grief, Remorse, Resolution, Revolt, Disappointment, Relief, Revenge, Ambition, Despair, Humility, Sympathy, Pity, Contempt, Envy, Disgust, Gratitude, Dread, Regret, Horror, Terror, Wonder, Awe, Triumph, Anxiety, Anger, Loyalty, Self-pity, Piety. See also list under **Purpose**. "Fear, hate and love are the most powerful emotional influences on human life. . . . The closer the [fiction] writer can keep to these three, the wider will be his appeal." (Wm. A. Burton.)

In emotion, the situation overwhelms the organism and takes entire possession of the consciousness. (Titchener.) If the emotion persists, while decreasing in intensity, it gradually changes into a sentiment, with the help of the intellect. "An

## OUR MINDS AND OUR MOTIVES

### **Emotion** (*Cont.*)

emotion is a fact of activity; a sentiment is a fact of structure." (McDougall.) Emotion subsides; sentiment persists.

**Empiricism**, the system of belief based upon immediate experience, as contrasted with theoretical knowledge: "empirical knowledge," gained by experience. See **Pragmatism**.

**Emulation**, personal rivalry; desire to imitate and surpass the achievements of another. The habit of emulation (formerly considered a desirable educational expedient) creates, on the part of the victor, conceit and contempt; on the part of the vanquished, bitterness, envy, discouragement.

**End Organ** or Sense Organ, a microscopic bit of specialized tissue which acts as the receptor of a sensation. The retina of the eye is the end organ or sense organ of vision. In the skin are the end organs or sense organs of cold, heat and pressure.

**Endocrines**, see **Glands**.

**Energy**, habitual capacity and readiness for work, combining physiological requirements with the habit of inhibiting conflicting desires, so that only the stimuli favorable to the continuance of the task are allowed to find direct response.

**Ennui** or Boredom, the state of a mind which finds no object worthy of its attention, or which



## OUR MINDS AND OUR MOTIVES

### **Ennui** (*Cont.*)

is kept from a desired activity by the presence of a bore.

**Enthusiasm**, a combination of belief (q.v.) with imagination. "Enthusiasm is the genius of sincerity, and truth accomplishes no victory without it." Enthusiasm is often accompanied by exaggeration in good faith, as the imagination warps the perspective and vitiates the judgment. Enthusiasm is expressed in a forward and upward attitude of the whole body, and is symbolized (as in statuary) by men marching forward with heads turned as if to draw those who are lagging behind. The same upward and forward movements are the handwriting indications of an enthusiastic nature: ascending lines, *t* bars thrown ahead of the stem, etc.

**Entity**, a thing that has real existence, as contrasted with a delusion, etc. See **Being, Reality**.

**Environment**, the circumstances in which one is placed, and which cause one to change (the term applies equally to people and to places, climate, etc.). Heredity (q.v.) and Environment are, with Mutation (q.v.), the great factors in evolution. A character resulting from environment is called an acquired character; it is not transmitted to one's offspring: thus a person who becomes deaf as the result of a blow does not transmit deafness to his



## OUR MINDS AND OUR MOTIVES

### **Environment** (*Cont.*)

offspring. Adaptation to environment is the test of survival, and complete adaptation to environment is the biological definition of success. Applied to social ethics, the evolution theory makes all political economy a result of adaptation to environment.

**Envy**, a selfish emotion composed of (1) covetousness (desire to possess an advantage now possessed by another, or one similar to it, such as wealth, beauty, etc.); (2) detraction (hatred of the person who now possesses that advantage, because the means he employed to become possessed of it imply some superiority on his part, which the envious one is unwilling to concede, such as family advantages, birth, education, etc.). The true opposite of envy is generosity, in the sense of ability to enjoy the fact that another possesses advantages, and of being able to recognize that he deserves them—"loving the success of others."

Envy takes two common forms: chagrin at the success of others ("He is just plain lucky!") and Schadenfreude (grief-joy) or rejoicing at the misfortunes of others ("Serve him right!").

Do not confuse envy with jealousy, which is hatred of a person because that person enjoys the love of another. There is always a third party in jealousy, but envy applies principally to possessions, natural advantages, etc.

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**Epilepsy**, a condition of the brain in which nervous currents are discharged, causing a temporary loss of consciousness. Tendency to epilepsy is inherited in one-third of all cases, and is the most common cause of feeble-mindedness and crime. Epilepsy was formerly regarded as possession by a devil, as in the Gospel narrative (see **Demon**). Suggestion (hypnotism, psychoanalysis, etc.) is used to cure epilepsy in cases where the condition is due to a subconscious mental conflict.

**Epistemology**, the Theory of Knowledge, its object being to determine whether it is possible for Man to know anything as objectively true, and if so, how.

**Equivocation**, the use of terms which may be understood to mean as readily one thing as another. Equivocation is, in intention, a lie: its object is to deceive; but it is a negative lie, in that the deception is produced by the listener's own interpretation. See **Casuistry**, **Lying**.

**Error thought**, in the parlance of some metaphysical healing schools (see **Mental Healing**) belief in the reality of evil (disease, poverty, etc.).

**Esoteric**, "inner", not intended for the general public; a term applied to the supposed secret doctrine taught by Plato and others to their advanced students, as contrasted with the exoteric or outer

## OUR MINDS AND OUR MOTIVES

### **Esoteric** (*Cont.*)

doctrine taught to those not able to comprehend the full mysteries. Most Oriental religions (some claim Christianity also), as well as many philosophical systems, have had an esoteric or inner doctrine, more spiritual than the popular practices within the system. Popular Science (i.e., an approximation to the facts, according to the recipient's capacity) is an example of Exotericism.

**Essence**, the "is"-ness of things, that which "is" absolutely and regardless of any observer, or of any particular composition; the supposed reality behind material substances. See **Substance**.

**Esthesia** or **Æsthesia**, sensibility, as in anesthesia (or anæs-), insensibility; hyperesthesia (or hyperæs-), excessive sensibility. See these words.

**Esthetic** or **Æsthetic sense**, the appreciation of what constitutes beauty, ugliness, sublimity, ridicule, tragedy, comedy, pathos, etc. The esthetic sense postulates both intelligence (ability to put two things together and see as a result an aspect they have in common) and imagination (ability to deduce an unknown from one or more known factors). A thing could never be considered sublime, ridiculous, beautiful, etc., unless one had perceived it in relation to some other object or order. Esthetic sense resolves itself into intuitive perception of harmony. In primitive races and

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### **Esthetic** or **Æsthetic sense** (*Cont.*)

individuals, it often takes the form of a desire to ornament objects of strict utility (this is the origin of costume, and also of caveman art). In more advanced forms, particularly in civilizations that have become highly complex, esthetic sense develops into love of simplification. The term Art is therefore applied at first to complication and afterwards to simplification. (Cf. **Art, Beauty.**)

**Esthetics**, the study of arrangements of forms, colors, rhythm, etc., which are calculated to please and which are called harmonious. If the various elements are set off but not equalized at certain intervals, the arrangement is a balance; if the parts are equalized in weight or size on either side of an imaginary axis, the arrangement is a symmetry. An esthetic arrangement may have contrast, without losing harmony, symmetry or balance.

**Ethics** or **Morals**, the science of right conduct according to the standards prevalent at a particular time and in a particular environment: "social ethics, medical ethics, literary ethics". The term "morals" means simply "customs" (from Latin *mores*), that which is customary being considered right. An ethical code, however, often represents the customs of the upper strata of a group rather than the actual practice of the majority of its members. An individual's ethical standard is measured by the number and extent of his inhibi-

## OUR MINDS AND OUR MOTIVES

### **Ethics or Morals** (*Cont.*)

tions or self-imposed motives for not acting according to selfish desire; these inhibitions themselves are the result either of individual experience, or, more commonly, of former prohibitions which have been understood and accepted by the individual. Education (q.v.; in the sense of character-building) is the most ethical of instruments, since its object is to guide the individual within strict inhibitory lines, in the interest of the social or political group and of the individual himself. Social ethics are not the result of any inherited instinct, but have to be acquired by each generation through education (environment and teaching). Hence the fallacy of letting a child grow untaught, "according to Nature", or of letting children educate themselves in "gangs" without adult leadership.

The basis of ethics is the acknowledged desire of human beings to be spared conflict and unpleasantness within the social group. The theories of what ultimately constitutes ethical conduct vary from egoism (self-interest up to the point where it clashes with another's self-interest), to altruism (self-effacement in the interest of others), by way of ego-altruism (a mixture of the two). Philosophical schools agree that the aim of life is "the pursuit of good", but they define "good" differently. Those who hold metaphysical views see in "good" that which agrees with the divine plan as they assume it to be; those who hold the



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### **Ethics or Morals** (*Cont.*)

evolutionary view call "good" that which, in the course of time, has proved most pleasurable to the greatest number for the longest period. The last conception implies an ever-changing standard, since what was acceptable to the greatest number yesterday will not be acceptable tomorrow.

**Eugenics**, the science of the production of better offspring, particularly human. Eugenists would utilize the known facts of heredity, first in eliminating criminal strains (which constitute about two per cent of the population and absorb thirty-five per cent of all taxation, directly or indirectly); secondly in preventing the union of diseased or unsuitable individuals; thirdly in promoting the union of desirable strains. The last part of the program is dependent on an agreement, not yet reached or within reach, as to what constitutes desirability (cf. **Good**); the first and second parts are immediately available, dependent only on the acceptance by the body politic of the principles involved and of the necessary practices. Sterilization of criminals, now practised in some States, is one of the first steps generally agreed upon; the segregation or sterilization of the feeble-minded (q.v.) is another step; medical certification of freedom from venereal diseases in all persons about to marry is yet another. The question of birth control is closely linked with eugenic prob-



## OUR MINDS AND OUR MOTIVES

### **Eugenics** (*Cont.*)

lems. See **Heredity, Intelligence, Mental Deficiency**, and the extensive literature on Criminology.

**Evasiveness**, see **Lying, Diplomacy**.

**Evidence**, primarily, the fact of being "evident" or seen without effort by anyone who cares to look; secondarily, any testimony given as in a court of law to make something clear, or to prove or disprove a claim or charge. Logical evidence is absolute, and depends on sound premises and a logically drawn conclusion (but it assumes, as all reasoning does, that human reason is valid—a fact that cannot be proved by any reasoning). Court evidence depends on testimony, in which such psychological factors as the relative reliability of the witnesses' memory plays a large part.

**Evil**, that which is not good, i.e., which has not been found acceptable (pleasurable) to the greatest number for the greatest length of time. One's expectation of pleasure, realized, is called good; failure of that expectation is called evil. Often the very same occurrence is given both names, according to point of view. Thus a farmer whose crop is ruined by hail calls the storm "evil", but his neighbor whose crop is thereby increased in value calls it "good". From a very broad point of view, taking life as a whole, everything is good,

## OUR MINDS AND OUR MOTIVES

### **Evil** (*Cont.*)

since everything is of value to someone, some time, and even negative values help to bring out the positive ones. Cf. **Evolution** below; see also **Denials, Resistance**. Psychological "denial of evil" should not extend to the denial of the existence of the thing itself, but merely to its ultimate effect.

**Evolution**, the theory that every form of life is derived from another, with modifications (variations) arising from heredity and from environment. Evolution applies not only to individuals (plants, animals, human beings) but to everything that lives and grows: organs, functions, processes, ideas, language, ethics, psychology, social and political life, etc. The importance of this statement cannot be too strongly stressed, as evolution is the key to understanding and adjustment of self to the universe. As far as is known at present, evolution proceeds by means of (1) overproduction of individuals, so that those individuals, combining their multifarious differences, give rise to (2) variations (q.v.) or minor changes of structure or function, and perhaps to (3) mutations, i.e., entirely novel forms arising in the embryo (probably but not certainly as the result of parental combinations; some, however, see in mutations the effect of direct Purpose or Creation); mutations are the origin of species. In the process of (4) adaptation

## OUR MINDS AND OUR MOTIVES

### Evolution (*Cont.*)

to environment (struggle for existence, competition) those individuals (forms, organs, ideas, etc.) which are not there and then suitable are eliminated, while those that fit their environment better than others stand a better chance of survival (i.e., success), and have offspring, to which they transmit the same (mutational) characteristics (now become hereditary, while "acquired characteristics", q.v., are not transmitted to offspring) in the process known as (5) survival of the fittest.

The biological definition of "good", then, is "that which has proved itself fit to survive", and the definition of success is "complete adaptation to environment" (there and then; but it does not follow that any form successful at one time is "good" forever, or that any form which, later, might be considered good, is capable of survival if it occurs too soon, or in the wrong environment). It is impossible to state that any particular thing is good or bad at any present time, since the only ultimate test is survival. Psychologically, one may consider everything as good, since everything is the necessary raw material of evolution.

One may without scientific impropriety assume that there is a definite purpose in the universe, and that evolution is "God's own law", the forces at work being so combined that the "equations" which now appear insoluble will necessarily come out right. It would, on the other hand, be illogical

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### **Evolution** (*Cont.*)

to assume that any present form is final, or that man as he is now is the culmination of evolution.

The general principle of evolution, viz. the continuity of life from the lowest to the highest form, was sensed by many ancient philosophers, and is at the bottom of the theories of metempsychosis (q.v.) and reincarnation (q.v.), as well as of the cruder forms of animism (q.v.). See **Biogenetic law, Psychology, Variation.**

**Excitability**, propensity to add a great deal of feeling to the ordinary happenings of daily life. Excitability is linked with a high imagination, which magnifies the consequences of trifles; it inhibits sound judgment, presenting facts in a false perspective. Excitable people have fads and "crushes", take up new ideas or new acquaintances with great ardor, and drop them just as quickly, as soon as the novelty has worn off. Typified by a hasty forward movement, excitability is clearly indicated in handwriting by rapid and excessively long forward strokes, such as *t* bars flying off to the right of the stem (not across it), and excessive upward loops to capital letters, as well as far-flung *i* dots.

**Exaggeration**, magnification for effect, often as a counterpoise to an inferiority complex or to a weak will. (Cf. **Dreams.**) Exaggeration is a concomitant of nervousness, itself a concomitant of

## OUR MINDS AND OUR MOTIVES

### **Exaggeration** (*Cont.*)

pride, for no proud individual will accept things as they come.

**Executiveness**, ability to get things done by others at the proper time and in the proper way; practical will power; habit of doing and organizing. The term should be used differently from the vague "business ability", which covers bargaining, selling, finance, etc. One may have executive ability and yet take no interest in business (e.g., club leaders, politicians, etc.).

**Exhibitionism**, propensity to display one's charms in public, in an objectionable manner, for the sake of admiration.

**Expansiveness**, personal radiance, desire to share one's knowledge or emotions with others, a form of frankness combined with sensitiveness, the expansive person reacting quickly to the quality of the reception given to his confidences. "Le causeur dit tout ce qu'il sait." (The conversationalist tells all he knows.)

**Expectancy**, a mood of contemplation, calculation and foresight. The greater the imagination, the greater the pitch of expectancy; the greater also the disappointment, if any. "Blessed is he that expecteth nothing, for he shall not be disappointed." (Some humorist has stated that an optimist is one who expects the best and is con-

## OUR MINDS AND OUR MOTIVES

### **Expectancy** (*Cont.*)

stantly disappointed, while a pessimist is one who expects the worst and is never disappointed.)

**Experimental method**, verifying the truth of a proposition by submitting it to a series of experiments in which all possible variations are included, in order to determine what is truly a causal relationship and what is merely accidental. See **Scientific method**. Experimentation is a form of the spirit of inquisitiveness sublimated into a purposive activity; it is occasionally accompanied by a disregard of emotional values which indicates a certain dryness of heart.

**Expression of the emotions**, the visible changes in the countenance, and in various bodily organs, which accompany a certain consciousness. It was formerly believed that we first felt an emotion, and then expressed it. More recently it was contended that we first express (i.e., go through various muscular contractions) and that this expression is the cause of the feeling. The more modern view is that we neither express because we feel, nor feel because we express, but that feeling and expression are one, occurring simultaneously. To produce an expression is to produce the corresponding feeling, and vice versa. Thus to inhibit anger, all that is necessary is to express relaxation; to feel happy, one has only to succeed in expressing happiness in one's face and in all one's muscles.



## OUR MINDS AND OUR MOTIVES

### **Expression of the emotions** (*Cont.*)

The correspondence of facial and bodily expression with various emotions is discussed at length in Darwin's "Expression of the Emotions in Man and the Animals," and in Mantagazza's "Physiognomy." Expression, as discovered by Darwin, is evolutionary. An expression may originate in the actual satisfaction of a need (e.g., a hungry look comes from the movement forward of the face seeking food and keenly attentive to chances of finding it), or it may be defensive (e.g., closing the eyes in caution, as if to protect them from injury, and thereafter closing them even if the danger is purely mental); or again it may be purely sympathetic (e.g., when one scratches the head when perplexed, although the "irritation" is not outside the head but inside; or when one coughs when embarrassed, as if to remove phlegm; or when one rubs one's eyes when in doubt, as if to remove a hindrance to clear vision).

An expression observed, even (and usually) subconsciously, in another person, is instinctively imitated. This is the only way in which we are able to understand the feelings of others and to adjust our own. What is called "registering" in motion picture parlance means simply holding an expression for a sufficient length of time and with such intensity that, although the one-eyed camera perceives the original action with reduced intensity, the spectators may yet have time to adjust

## OUR MINDS AND OUR MOTIVES

### **Expression of the emotions** (*Cont.*)

their own faces to agree with that of the actor, thereby compelling them to feel the emotion registered by the actor (in virtue of the principle of the concomitance of the expression with the emotion, as stated above). It has been shown, notably in the "educated horse" experiment, that a motion as small as a hundredth part of an inch can be perceived and acted upon. Most hunches are really the subconscious result of something so perceived, and most "mind-reading" is purely muscle-reading of this nature. One who allows his "first impressions" to take the place of judgment based on mere words often finds himself thus "warned by intuition" (i.e., informed by unconscious adaptation of his own muscles to those of the other person, and consequent perception of the other person's true motives) that the other person's true intentions are not in accordance with his words. This accounts for the belief, prevalent among the more intelligent sales managers and salesmen, that one cannot sell what he does not believe in: the "prospect" can always detect insincerity.

Mantagazza points out that similar physical expressions are found in different emotions. Thus: lust and cruelty; smell and voluptuousness; smell and disdain; sight and intellectual pleasures; health and self-esteem; cold and fear; heat and rage. This may indicate a relationship.

## OUR MINDS AND OUR MOTIVES

### **Expression of the emotions** (*Cont.*)

Certain types of faces are associated with certain habitual expressions, which may be indicative of the habitual thought of the race. Thus the aborigines of South America have a ferocious expression; the Chinese and Japanese often an apathetic expression; negroes a resigned expression; Australian Bushmen a stupid expression; Europeans and Americans (in their own estimation) an intelligent expression. A person's habitual expression is called his countenance. For classification of countenances, see that word. See also **Gestures**.

**Extraversion** or **Extroversion** (the former more correct, the latter more common), the opposite of introversion, the "turning outward" of one's activities, desire to mould the world to one's will, to master one's surroundings, to make contacts with people, to fit one's environment to oneself. One so disposed is called an extravert or extrovert.

## F

**Fact**, literally "a thing done", that which has been caused to happen, especially as contrasted with an "act" which is the "causing to happen." The use of the word "fact" assumes a universe in which everything is caused by something else. This interconnection affords a continuous chain which helps us to verify, or state that we recognize as true, a "fact" which fits in with all the other links in the chain. A fact, then, is a verifiable phenomenon.

It should be borne in mind, however, that no one can either prove or disprove the objective nature of the universe. If one assumes (as many philosophers have done) that the universe is an illusion, a noumenon, an image formed by Mind and not existent apart from Mind, then the word "fact" becomes meaningless. One who so postulates a subjective universe has the right to deny all "reality" and all "fact" as observed by others, and to claim that they are part of the illusion which he denies. Those mental and religious healers who assert that God is the only reality are logically within their rights in refusing "reality" to disease and poverty, provided they equally refuse reality to health and well-being (for these

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### **Fact** (*Cont.*)

terms are also objective, and are meaningless if applied "in the absolute"; cf. the definition of **Good**, and the entry **Ethics**). See **Scientific Method, Truth, Monism, Verifiability**.

**Faculty** (same word as "facility"), an unusual capability in a certain direction, as "the mathematical faculty"; a combination of congenital and acquired tendencies which make one able to do with little effort what costs others much more effort. Faculties are not causes in themselves, but mere names given to observed effects. The "linguistic faculty" no more causes a person to learn foreign languages easily than redness causes a person to blush. One who is naturally able to remember events in their proper sequence has the faculty of memory (or simply has a good memory), but it is not the faculty which makes him remember; the faculty is the remembering itself, just as Will Power, so-called, is not the cause of action, but the habit of action, which some possess in a greater degree than others. Faculties are convenient classifications only.

How an organism comes to be so constituted that it possesses one faculty or another is, at present, unknown. Intelligence tests have shown that the native endowment of individuals varies considerably, and that this native endowment is not appreciably increased by education (although with-

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### **Faculty** (*Cont.*)

out education it might never find adequate scope for its expression); also that a particular "faculty" is usually transmitted in the same family (and quite commonly from father to daughter, or from mother to son, or again skipping a generation. Cf. **Heredity**.) Faculties are not localized in the brain (e.g., there is not a particular section of the brain which, if removed, would cause the loss of one's dignity or one's ambition, although some functions of the brain are so localized. See **Brain**). It would be truer to say that some faculties are localized in (or rather considerably assisted by) the glands (q.v.), as Courage, which appears to be proportionate to the adrenal secretions.

**Faintheartedness**, shortage of the combative instinct (see **Instinct**, **Combateness** and cf. table of qualities and faults under **Quality**); timidity, shyness, bashfulness, but more in reference to initiating action than to standing one's ground. "Faint heart", popularly called "cold feet", is the habit of hesitating just at the moment of action. It is undoubtedly due partly to defective endocrine supply (see **Glands**), but mostly to the habit of allowing oneself to be defeated and therefore of anticipating further defeat. Each additional failure increases one's cowardice, as each additional success increases one's daring, the imagination multiplying the painful effects in one case as it



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### **Faintheartedness** (*Cont.*)

multiplies the pleasurable effects in the other. The combative instinct is closely associated with the instinct of elation (self-confidence), both being contrasted with the instinct of submission.

**Faith**, the acceptance of a proposition as true for other reasons than logical proof. See **Belief**.

**Faith cures**, see **Mental healing**, **Miracles**, **Autosuggestion**.

**Fallacy**, a statement which violates the laws of reasoning (logic) and yet appears to comply with them. Most fallacies are due to the ambiguity of language itself: words are living and changing realities, indefinable except by a series of other words, themselves as indefinable as the first (hence the fallacy of the proposal that an invented language be accepted as international, since no word of such language could be defined except by translation into other languages, none of which use the same equivalent word with exactly the same meaning; there being, therefore, no possible final appeal to established "usage" to settle the meaning of contracts and treaties).

Formal fallacies are those in which, usually, the rules of the syllogism are violated (as by drawing a conclusion not contained in the premises). "Arguing in a circle", assuming as true that which is yet to be proved, is frequent in religious and

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### **Fallacy** (*Cont.*)

metaphysical controversies. "Generalization", overlooking conflicting evidence, or extending the evidence to cover too many cases, is another common cause of error (perhaps most common among children and uneducated people). "False analogy", by making use of unsuitable comparisons, is a very frequent form of fallacy in advertising. "Personal argument" (reviling one's opponent or questioning the honesty of his motives), is a common political and journalistic fallacy, which avoids the subject in dispute. There are innumerable other ways of arguing wrongly, but very few of arguing rightly. To any one right (good) there are necessarily many wrongs (or evils). There is perhaps no word in the language that needs a comparative more than the word "wrong".

**Falsehood**, see **Lying**, **Casuistry**, **Truth**, **Fact**.

**Fanaticism**, enthusiasm at the service of hatred. It combines selfishness which fails to see the other person's point of view, with fear that the other side may triumph, and imagination which magnifies the worthiness of the good cause. The more untenable the creed, the more fanatical its adherents. Cf. **Bigotry**.

**Fantasies**, day-dreams during which the consciousness is partly inhibited, and the subconscious is free to indulge its desires. (Cf. **Dream**.) In

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### **Fantasies** (*Cont.*)

fantasy, we mould the objects of our desires; in dreaming they resist us, therefore they seem real (McDougall). Fantasy is different from hallucination (q.v.), in which there is the consciousness of reality. Cf. **Reverie**.

**Fascination**, wonderment mixed with fear; or the spell cast by an object which causes that emotion. See **Charm**.

**Fate**, see **Destiny**, **Fortune-telling**.

**Fault**, an undesirable trait, a defect (from the point of view of the one who uses the term, which often represents that person's inability to comprehend or sympathize with the particular balance of character of the person criticized. See **Balance**.) Almost any "fault" will, by different people and in different circumstances, be considered a quality; thus "aggressiveness", "meekness", "pride", etc.

**Fear**, a simple emotion arising primarily from the sudden occurrence of a strange phenomenon which upsets our plans and threatens our existence or integrity (wholeness). One of the objects and tests of civilized life is to reduce causes of fear, as by making life and limb and property safer. Fear attracts the thing feared, for it causes one to keep close to the feared object, to watch it. "The fear of the wicked, it shall come upon him." (Prov. X: 24). Fear is expressed by a sudden stoppage of

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### **Fear** (*Cont.*)

the heart, followed by increased blood pressure, and by the pouring into the blood, from the adrenal glands, of secretions which make either fight or flight possible, even to a weakling; by withdrawal of blood from the skin (to prevent loss of blood through wounds), and lastly by trembling (a process devised by the organism to warm up the skin after it has been chilled by the withdrawal of the blood to the heart). Fear is probably the second most fundamental emotion, the first being love or attraction. Combined with anger, fear becomes hate. See **Egotism, Avarice**, and other faults in which fear plays a dominant part.

According to Watson ("Behaviorism"), there are only two things that will call out a fear response in the unconditioned (i.e., natural) infant, viz. a loud sound, and loss of support. All other fears are the result of conditioning (q.v.), i.e., of associating one of these two elements with other occurrences.

Fear complexes of childhood are given by Coster ("Psychoanalysis for Normal People") as: (1) fear of the unknown; (2) fear of physical danger; (3) fear of ridicule (the cause of self-consciousness, far more prevalent among educated classes than among others); (4) fear of disapproval; (5) fear of growing up (due to one-sided knowledge of the difficulties of adult life). Among adults, one might classify: (1) fear of disease (e.g., of inherited

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### **Fear** (*Cont.*)

insanity, capable of inducing the disease; cf. **Mental Healing**); (2) fear of the next step in life (middle age, old age, death); (3) fear of work (sometimes bringing about unconscious malingering); (4) fear of novelty (e.g., of some new truth which might force one to readjust his established convictions; this probably includes the usually listed "fear of poverty", amounting to fear of the novel adjustments required to meet a new situation); (5) fear of emotional experience.

**Feeble-mindedness**, see **Mental deficiency**.

**Feeling**, "a simpler emotion, passive and receptive" (Titchener). In popular usage, a feeling is a vague, intuitive affection (q.v.) produced by a sensation (q.v.), or by the memory of a sensation. A feeling involves a pleasure or pain element, as distinguished from a perception (of hardness, solidity, etc.), which is purely intellectual. An emotion is the expression of a feeling, usually caused by a present sensation. According to Nathan Harvey, feeling is the concomitance of the resistance which a nervous current encounters in passing through a nervous arc. It is experienced only when the nervous impulse passes through a brain center (not through a nerve). The more novel a pleasure or pain sensation, the more resistance, and the more feeling. The adjective cor-



## OUR MINDS AND OUR MOTIVES

### Feeling (*Cont.*)

responding to "feeling" is "affective": "the affective states".

Some of the more common feelings are: (Pleasurable) freshness, energy, strength, well-being, comfort, happiness, eagerness, calmness, tenderness, hope, enthusiasm, sympathy, virtue, righteousness, pride, elation, self-satisfaction, superiority, benevolence, content, prosperity, respectability; (Painful) hunger, thirst, fatigue, worry, laziness, illness, shame, disgust, discomfort, anger, despondency, gloom, hurt, grief, peevishness, lonesomeness, anxiety, hostility, enmity, antipathy, rebellion, envy, jealousy, dissipation; (Neutral) indifference.

A new classification of feelings is suggested by P. F. Valentine ("The Psychology of Personality") as follows: (1) *pleasure-tinged*, when the familiar physical and mental habit activities are unimpeded; (2) *anger-tinged*, when an agent before which we feel relatively strong and competent threatens to deprive us of familiar habit activities, or to thrust upon us activities which in some way conflict with our organization at that moment of experience; (3) *fear-tinged*, when our major habit activities are threatened by a force or a mysterious agency before which we feel actual incompetence.

**Fetishism**, the worship of fetishes or charms (small objects supposed to hold supernatural



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### **Fetishism** (*Cont.*)

powers, or to represent a god, a demon, a power in Nature); worship of an object because of its association with a dead person. Fetishism originates in the keeping of mementoes of the departed, soon revered as relics, and the loss of which is mourned as a sign of bad luck. In its crudest form, fetishism is based on Animism (q.v.). In its symbolical form, fetishism may be said to pervade all human institutions, with their often indiscriminating worship of dead heroes and what belonged to them. In psychoanalysis, fetishism is strongly associated with a sex complex.

**Fickleness**, see **Indecision**.

**Fight, love of**, aggression (the expression of virility in the objective world), either for the purpose of acquiring from an adversary something desired, or for that of protecting something or someone.

**Finesse**, tact or diplomacy, savoir faire ("knowing how to do"). See **Diplomacy**.

**First impressions, value of**. See **Expression**.

**Fixation**, in psychoanalytical parlance, refusal to take the next step in mental growth. This usually takes the form of a strong interest in a parent of the opposite sex, as when a "father fixation" causes a daughter to seek a mate with the quali-

## OUR MINDS AND OUR MOTIVES

### **Fixation** (*Cont.*)

ties and the appearance of her father, instead of seeking a mate of entirely different type; or when a "mother fixation" causes a loving son to marry a girl who resembles his mother. Adolescents who would continue indefinitely the period of their book studies might be said to have a "school fixation."

**Flattery**, the use of words or the performance of actions calculated insincerely to please another, for the purpose of securing some advantage for the flatterer, who, being a good judge of human nature, trades on the foibles of others. A conceited person is flattered by an appeal to his pride, while an appeal to his appetites might fail entirely of its object; a weakling is flattered by an apparently sincere belief in his strength; an amateur in any of the arts is flattered by "criticisms" which make him the equal of a professional. See **Diplomacy**, **Cajolery**.

**Fluctuation**, a minor environmental change in the development of the individual, which is not transmitted to offspring. See **Mutation**.

**Forgetfulness**, the tendency to lose from the field of consciousness things that one wishes kept there. The brain never completely forgets a sensation or perception, and even the most trivial details of one's remotest past can re-appear in their

## OUR MINDS AND OUR MOTIVES

### **Forgetfulness** (*Cont.*)

completeness under certain stimuli (such as drowning) or through the removal of subconscious inhibitions (as in the course of sleep, suggestion, hypnotism, etc.). But the ability to recall the past at will is not within one's control. Forgotten details are merely buried in the mind until such time (which may never occur) as they may be brought forth. Forgetting is essential to judgment: were every detail always present in the memory, one would be forced to re-live one's whole life backward in order to recall a particular sensation or perception. On the Freudian theory that whatever happens in the organism is in response to a subconscious (unconscious, primitive, natural) wish, we forget what we wish to forget—that which wounds our dignity, our self-love; that which would keep us reminded of a wrong we have inflicted on another; that which makes us appear inferior in the eyes of others, etc. The study of what one forgets often gives clues as to one's true desires. Forgetfulness, therefore, is an automatic form of dissembling (lying). Cf. **Distraction, Memory, Unconscious, Dream, Inhibition.**

**Fortitude**, the virtue of passive courage; ability to bear adversity; moral endurance. See **Courage.**

**Fortune-telling**, forecasting the future, commonly with the apparent help of cards, palmistry, crystal-gazing, trance, spirit(ual)ist séances. In

## OUR MINDS AND OUR MOTIVES

### **Fortune-telling** (*Cont.*)

at least a very large number of cases, the future is foretold by the inductive method: knowing as much as can be ascertained about a person's life and character, and knowing the same about the friends and associates of that person, or other people in the same locality, it is often easy to foretell which way each of them would decide a question. The theory that the future is merely the unfoldment of the present would make fortune-telling easy to one who knew all the present. "He who sees all can read in each what is happening everywhere." (Leibnitz.) In the fraudulent cases (as numerous in this as in other lines of business), and in the case of "intuitives" who do not analyze their own methods, the most favorite device is to depend on the ambiguity of language, as in the oracles of the ancients, which could nearly always be interpreted either way. (See **Fallacy, Language.**) Each person interprets a prognostication to suit his own case (as "a dark man", or "a business woman": there is always such a person to whom the forecast may apply). In many forms of fortune-telling, the clairvoyant places himself in a state of trance (as by crystal-gazing, q.v.), during which subconsciously stored facts may become accessible, making a fair disclosure of present circumstances possible (if and when a transition from the subconscious to the conscious is possible), and thereby going a long way toward solving

## OUR MINDS AND OUR MOTIVES

### Fortune-telling (*Cont.*)

problems that, to the client, appear to lie in the future. Usually the fortune-teller merely ascertains the client's true desires, and gives a forecast favorable to the satisfaction of those desires, knowing that the client, once convinced that his desires are to be realized, will unconsciously do all in his power to bring them to pass. If the result is satisfactory, the client proclaims to the world the fortune-teller's reliability; if the outcome is unsatisfactory, it is forgotten or concealed (no one wishing to appear, even to himself, as an easy dupe), or an explanation is invented based on some possible misunderstanding of the fortune-teller's words by the client.

That there are scientifically authenticated cases of accurate forecasting of the future, however, is beyond doubt. Camille Flammarion has cited several, which cannot be accounted for by either fraud or chance.

All fortune-telling is based on the assumption that the universe is "determined", i.e., that things will happen inevitably (cf. **Destiny** for a discussion of the principles involved). It is evident that if the future is knowable now, it is so knowable only because it cannot be changed hereafter by anyone's action; it therefore becomes useless to know it in advance, since one can do nothing to prevent it from coming to pass. To state that things are to be thus-and-so, and at the same time indicate



## OUR MINDS AND OUR MOTIVES

### **Fortune-telling** (*Cont.*)

how one can prevent them from being thus-and-so, is self-contradictory. On the other hand, if anyone is free to change the future through his present actions, others are also free, and it becomes impossible to predict the future (a view that should be held by all who claim to believe in "Free Will", q.v.). In either case, the futility of fortune-telling is established.

Supernatural explanations abound. Some say that, to the "mind of God", the future is an eternal present, Time being a human concept, a function of Space; therefore, they argue, one who can "read the mind of God" can share that knowledge. (That is the explanation given by Catholic theology: "God knows just what men will do, although men are free to do as they choose." It comes back to the question of free will. See **Destiny**.) Others contend that every phenomenon on earth is but a counterpart of a greater reality in a finer substance (the astral world, the mental world, etc.) the latter being free from time and space (see **Astral**), so that an adept whose astral body visits the higher plane (during trance or sleep) could become acquainted with the whole reality, freed from time and space limitations. (This explanation merely drives back the problem into the invisible.)

**Four-flusher** (slang), one who creates an appearance of prosperity without foundation. The four-



## OUR MINDS AND OUR MOTIVES

### **Four-flusher** (*Cont.*)

flusher is a slightly dishonest practical psychologist, who applies as fact the rules advocated by others as theories, assuming as existent that which is a mere future possibility, in order to create in others the psychological reaction which will help him bring about those conditions. Four-flushers are adepts, among other things, at making themselves a good origin (placing the best possible construction on their family, birthplace, education, financial connections), at using ambiguous language to create equivocations favorable to their plans, and at promoting enterprises by the use of statistics and optimistic "facts" construed in the broadest possible sense. No line can be drawn as to where these methods cease to be legitimate psychology, but commonly the four-flusher is known for the motive of vanity (based on some inferiority complex) which prompts him to make claims merely to gratify his own sense of importance.

**Frankness**, agreement of thought and action with speech—one of the elements of loyalty. Frankness postulates will power; it differs in that respect from candor, which may be due to lack of knowledge of human motives. See **Candor**.

**Freedom**, ability to follow one's natural inclinations, unhampered by outside restraint.

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**Freud**, the discoverer of psychoanalysis and the theories of the unconscious (subconscious) on which it is based. See **Unconscious, Dreams, Psychoanalysis, Suggestion**.

**Free will**, ability to choose between right and wrong, the basis of responsibility. (The phrase has lost much of its force, and is now seldom used, since the advent of the evolutionary biological conception of stimulus and reaction, and the consequent discarding of the older interpretation of the term **Faculty** (q.v.). It nevertheless expresses an idea which is fundamental in most metaphysical conceptions of ethics. Cf. the discussion under **Destiny**, which covers much the same ground.) Advocates of Free Will claim that man is able to choose one of two courses of action, to make a moral decision, while determinists claim that man's choice is but the balancing of two weights of motives, neither of which weight is within man's ultimate control. On the one side of the balance, determinists claim, are natural (animal) instincts, inherited tendencies, acquired habits which were forced upon one in childhood; on the other side are other desires, habits, and inhibitions. Thus a child believes that he is free to choose the larger piece of cake, but in so doing he is only obeying the impulses which were born in him, and which he has not learned to inhibit. If he has been forbidden to choose the larger piece, he will still do

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### **Free will** (*Cont.*)

so if the weight of the natural impulse is greater than that of the prohibition (fear of sanctions, love of the parent, etc.) It is not contended by determinists that one is ever forced to act contrary to one's greatest desires (indeed the whole mechanism of the body is constructed to secure the attainment of those desires; cf. **Unconscious, Desire**), but merely that desires are inherited or acquired, and therefore ultimately beyond one's complete control, except for acquired inhibitions which are themselves in the nature of desires of a different order. On the other hand, Free Will advocates maintain that there is an outside force (Mind, the Soul or Spirit) which tips the balance of desire and inhibition in one direction or the other, and which is therefore responsible for the decision. Thus, in the case of the child and the piece of cake, an instinctive desire for the larger piece might be nearly, but not quite, counterbalanced by an acquired fear of punishment: the element of conscience (soul, mind, etc.) might then come in—assuming the child was old enough to be morally responsible—and the child would decide, by an act of free will, to obey the prohibition instead of obeying the impulse. It should be noted that the consciousness itself of freedom of choice is not proof of such freedom: one often acts in response to an unknown motive which is, perhaps years later, discovered to have been due to the unconscious weighing of

## OUR MINDS AND OUR MOTIVES

### **Free will** (*Cont.*)

other circumstances. As there are no means of weighing motives, it will presumably remain impossible to determine scientifically, by a study of behavior, whether such an outside force as the soul enters into action. It may be assumed that the vast majority of our actions are performed without the help of such an outside force, and that the soul (assuming its existence and effect) would not be called upon to influence any but a very small number of decisions, important though these would be.

**Friendliness**, a propensity to accept other people as they are, without seeking to reform them. Friendliness implies absence of pride which would make its possessor consider himself superior; it postulates common sense and understanding (so that one expects no superhuman virtues), and a degree of altruism (willingness to help others).

**Friendship**, great fondness, free from sexual interest, for a particular person, extending over a considerable period of time; mutual sympathy and tolerance. "A friend is one who knows you and yet likes you."

**Functional disorder**, a disturbance of the organism caused either by a nervous disturbance or by a defect in the nutritional blood-supply. Cf. **Organic**.

## G

**Gambling**, taking a chance on the outcome of an event for the sake of a large possible reward, and also for the sake of the excitement of suspense. Gambling propensities imply more imagination than judgment, with the belief that one's judgment will prove more reliable than the law of averages. If gambling is indulged more for excitement than for hope of gain, it indicates habitual suppression of some desire for greater activity.

**Ganglion**, a nervous center, such as the one which keeps the heart beating even after it is detached from the body.

**Garrulity**, inability to refrain from telling all that one knows (and much that one does not); lack of reserve; the opposite of taciturnity. Garrulity differs from loquacity, which is merely the love of words for their own sake. An intelligent person may be loquacious, using many words because his ingenious brain and ready coordination of tongue with thought are gratified by the very act of uttering sound combinations; but only a person of low intellect would indulge in garrulity, which is the mother of idle gossip. A French quatrain aptly makes the distinction:

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### **Garrulity** (*Cont.*)

“Le causeur dit tout ce qu’il sait,  
Le bavard ce qu’il ne sait guère;  
Les jeunes ce qu’ils font, les vieux ce qu’ils  
ont fait,  
Et les sots ce qu’ils veulent faire.”

(The conversationalist tells all he knows; the garrulous person what he hardly knows; the young what they are doing, the old what they have done, and fools what they wish to do.)

**General idea** or General concept, an image of certain characters found in a number of individuals or cases. The “general concept” of tree is a mental image of the characters found equally in the oak, the spruce, the eucalyptus or the poplar. (See **Concept**.) Animals are believed to have no general concepts, and to think only in terms of the particular object.

**Generosity**, willingness to share with others. While the term is more commonly applied to the sharing of money or other material things, generosity even more truly means the willingness to see good in others—to share with them one’s own good motives instead of ascribing to them motives less praiseworthy than one’s own. Exaggerated mental generosity is an element of credulity—a readiness to believe in good motives when they are not present. Exaggerated pecuniary generosity leads to extravagance and prodigality. The gesture of



## OUR MINDS AND OUR MOTIVES

### **Generosity** (*Cont.*)

generosity is the extended hand, a movement also found in the handwriting of generous people (absence of leftward or backward turns of finals; extension of strokes toward the right; openness and good spacing of the whole).

**Geniality**, absence of self-consciousness; ability to sympathize with others in such a way that they accept one without constraint. Geniality may be overdone to the point of embarrassing others instead of making them feel free; in that case it is called by the French name "sans-gêne". Cf. **Charm**.

**Genius**, a transcendent capacity in a particular direction; considered by some the highest grade of intelligence, by others a diversion of one's total intelligence into one channel and amounting therefore to poor balance (q.v.). Genius is present at birth, although it does not appear to be directly inherited from one's parents (cf. **Mutation** as to possible origin). According to Crépieux-Jamin, there are two divisions and six grades of human intelligence:—

Superiority	{	Genius
		Talent
		Intelligence (q.v.)
Inferiority	{	Mediocrity
		Insignificance
		Stupidity (cf. <b>Mental deficiency</b> ).

## OUR MINDS AND OUR MOTIVES

### Genius (*Cont.*)

Anyone can comprehend the grade above and that below his own, but confuses the others. Thus a person of average intelligence commonly fails to discriminate between talent (great facility in a particular line, usually acquired) and genius (transcendent native capacity), or to realize the depth of stupidity of people below the level of mediocrity. Again a mediocre person confuses talent, intelligence and genius (minimizing genius and overrating intelligence).

Genius may be more than intelligence, qualitatively as well as quantitatively, for it includes an unexplainable facility for producing transcendent works without apparent effort. In this respect it closely resembles the phenomena of automatism (cf. **Automatic writing**); the subject is not aware of his own source of inspiration, and is as surprised as others when he, later, realizes its extent. Some, therefore, have explained genius as a native gift for tapping one's subconscious (unconscious, q.v.). Of the metaphysical explanations, one which has the merit of being attractive is offered by the reincarnation (q.v.) theory, according to which genius is the survival in the ego (q.v.) of the experience of previous lives, remembered not as concrete details (cf. **Forgetfulness**), but as principles or rules (cf. Boris Sidis's observation on the concrete origin of abstract ideas; see **Abstract**). Thus an individual who attained mastery in music during

## OUR MINDS AND OUR MOTIVES

### Genius (*Cont.*)

one or several previous incarnations might be reborn as a musical genius.

**Gentleness**, the disposition of one who is submissive or lacking in self-assertion; the feminine quality contrasted with masculine aggressiveness. Gentleness may coexist with haste or impatience, in an excitable but kind nature which flares up quickly and subsides as promptly.

**Gesture**, a spontaneous nervous movement of the hand, arm or shoulder. Gestures are the surviving forms of movements that were once useful, or sympathetic movements (cf. **Expression of the emotions**). Thus the gesture of impatience (movement of rapidly throwing away), which presumably originated in the discovery that some object or animal which one had picked up was dangerous, and in the sudden fear which prompted one to throw it away; or the gesture of anger (clenching of the fists in readiness for fight); or the gesture of supplication (extending both hands forward palms upward, as if offering what one has in exchange for what one desires). Gestures can be classified according to their *speed*, *direction* and *extent*, and afford some of the most valuable indications of character, since they are outward revelations of the concomitant mental processes. The speed of a gesture corresponds to a person's nervous tempo (short, jerky movements indicate

## OUR MINDS AND OUR MOTIVES

### **Gesture** (*Cont.*)

great nervousness; slow gestures an easy-going or defensive nature; varying speed at different times, changeability). The direction of a gesture indicates the predominant quality of the emotion (outward and forward for command, action; upward for hope and faith; downward for gloom; inward or backward for fear). The extent of a gesture indicates the intensity of the emotion. Examples: (1) Arms thrown slowly forward, hands horizontal, at full length, palms up (i.e., slow speed, outward direction, great extent): supplication, pleading, prayer, distress, sacrifice, worship. (2) Arms suddenly jerked outward, then folded back against the chest, elbows downward, hands clutching at the chest (i.e., fast speed, inward direction, short extent): fear, horror, grief, disgust. (3) Arm rapidly thrown forward, with jerky motion, extended full length, outward, pointing finger as if further to extend the arm (fast speed, outward direction, fullest extent): powerful action into the future, viz., command, decision.

Many of the smaller gestures indicate merely a suppression of some desire (conscious or not). Every sensation (such as the sound of traffic, the perfume of flowers in a garden) acts as a stimulus which requires some kind of discharge in action. This discharge is provided by tapping one's fingers, scribbling with a pencil, whistling, etc.

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### **Gesture** (*Cont.*)

Fidgeting, far from interfering with concentration, is the nervous action which makes concentration possible (hence the prayer wheel, the rosary and other mechanical adjuvants to prayer). Performing trifling actions, as getting up to open or close a door, will often act as complete discharge of a distracting emotion, and is recommended as a means of averting explosions of anger, etc.

Bodily gestures exactly correspond with the microscopic gestures of handwriting as indications of character: forward for command, action, decision, generosity; upward for pride, hope, imagination; downward for despair, gloom, obstinacy; backward or leftward for fear, selfishness. See **Graphology**, and note the graphological concomitances of the emotions throughout this book.

**Ghost**, a disembodied human or animal form. The question of the objective reality of such forms is still open, but its probability is rapidly shrinking in the light of psychological research. People who have the ability to project their own mental images (i.e., those who visualize most clearly an absent object) have been found to be more likely than others to see ghosts, the sensation having, to them, the sense of reality, as do all hallucinations (q.v.). The same people, being more suggestible, are also able to receive suggestions from others (by telepathy, q.v.): a haunted house may thus



## OUR MINDS AND OUR MOTIVES

### Ghost (*Cont.*)

be a hotbed of telepathic suggestion. For a number of suitable persons to see the same ghost, it would only be necessary that one of them be familiar with the description of the ghostly character (the same with spiritist séances: unless one person knows the "spirit", he cannot be identified; and if one person knows him, the "spirit" may be produced by telepathic suggestion from that person to the medium or the entire audience). Ghosts are usually seen wearing some kind of clothing (a fact for which no objective explanation would account, unless clothing were also capable of "returning to earth" in ghostly form; or see the Theosophica explanation below), and usually white clothing. The latter circumstance suggests the explanation that the ghost may often be a hallucination based on memories of earliest infancy: before the child is old enough to differentiate between moving objects, any object of bright color attracts its attention, while dark colors pass unnoticed; the image of a nurse or mother or other person would therefore survive as a ghostly form in the subconscious mind, to be re-projected later as a hallucination.

Metaphysical explanations of ghostly apparitions vary. Some say that a ghost is the soul of some departed person who has met with violent death, or who has been guilty of some terrible crime which keeps it earthbound. Others



## OUR MINDS AND OUR MOTIVES

### **Ghost** (*Cont.*)

(Theosophy) say that the ghost is an "astral body" (q.v.) temporarily occupied by some demon (q.v.). One semi-scientific explanation which is at present unverifiable is to the effect that all living matter contains some substance which leaves a latent image on the ether, which latent image may be "developed" or perceived later by a clairvoyant, when conditions of receptivity are favorable. Phenomena of telepathy (q.v.) are accounted for in the same way, the mind projecting a "photograph" which another mind can see. A similar phenomenon (or one which would come under the same theory) occurs in hypnotism, when the subject is able to see on a sheet of blank paper figures or words which he has been told are there. Cf.

### **Psychic screen.**

**Glamour**, a mysterious influence perceived by the imagination, which draws one to a person or an occupation because one feels exalted by such contact, as "the glamour of the stage"; an "aura" or charm surrounding an idea, a person, a vocation, which causes one to lose his sense of perspective. Cf. **Blindness**, **Infatuation**. Tests show that an adorned and beautiful object sheds glamour on its homely neighbors. Thus the relatives of a loved one are accepted at a higher rating than they would command otherwise. The presence in one city of many celebrities casts a glamour on

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### **Glamour** (*Cont.*)

that city. Glamour is a very potent and very dangerous factor in vocational selection. Many vocations which are not financially or morally desirable, or for which the individual is not particularly fitted, are crowded with aspirants because of the glamour they cast around them.

**Glands** of internal secretion, some organs in the body which send through the blood chemical agents called hormones, and on which it is claimed that the balance of the personality largely depends. The principal glands affecting the personality are:

The *thyroid* (above the windpipe, known as a goitre when greatly enlarged), the gland of growth and enthusiasm. It regulates, among other things, the hairiness and the moisture of the skin, and the speed of living. Its shortage causes cretinism (q.v.).

The *pituitary body* (at the base of the brain), the gland of continued effort, including brain effort. It regulates the growth of the skeleton. Its excess causes gigantism; its shortage makes dwarfs or sluggish people.

The *adrenals* (astride the kidneys), the glands of combat and fight. They control sexual maturity and the color of the skin. In anger and pain, they discharge into the blood a fluid (adrenalin) which enables one to fight.

The *gonads* or sex glands, which control sex traits (see **Sex, Sexual characteristics**).

## OUR MINDS AND OUR MOTIVES

### Glands (*Cont.*)

The *thymus* (astride the windpipe), which secures nutrition and growth during childhood and keeps the sex glands in check.

The *pineal gland* (formerly a third eye, in the back of the head and considered by some metaphysicians the seat of the soul). It acts as a brake on the adrenals.

The *parathyroids* (near the windpipe), which control the bodily utilization of lime, steady the muscles and the nerves. (After Berman, "The Glands Regulating the Personality.")

Ancient astrology and occultism connect each group of glands with a sign of the zodiac, a heavenly divinity, and a stage of progress in the initiation into the sacred mysteries.

**Gloom**, a mood resulting from continued or severe disappointment, leading one to expect further disappointments. The term is more commonly applied to that mood when it is shared by many people, as during a political or an economic crisis. *Despondency*, "the blues," or dejection, is more personal, acute and temporary: "a fit of despondency." *Sorrow* over a personal loss is more often combated and may lead to noble and unselfish acts.

The physical concomitants of gloom are relaxation of the muscles, sluggish circulation, drooping mouth corners, drooping shoulders, hesitant step,

## OUR MINDS AND OUR MOTIVES

### **Gloom** (*Cont.*)

lifeless eye, slow motions (a general downward and slow movement. Cf. **Gesture**). Symbols used to suggest gloom include darkness, cold, rain, sleet, bleakness, hissing wind, creaking branches, lowering clouds, cawing of crows, windswept country, dusk, mud, murkiness, fog, floods, cloud-streaked moon, denuded forest, gaunt trees, withered flowers, tombstones, bloody sunsets, dilapidated buildings, sick cattle, ragged clothing, sackcloth and ashes, dark green or purple-gray colors.

**Gluttony**, the propensity to gross and excessive feeding.

**God**, "the eternal not-ourselves that makes for righteousness" (Matthew Arnold). Belief in God in general is called Theism; disbelief in God is Atheism. The usual definition of God as "the ultimate Cause" is based on the assumption that we live in a world of cause and effect and that cause and effect are something more than mere relations perceived subjectively by the human mind.

**Golden Rule**, the principle that one should do unto others as one would be done by; an active and practical application of the Categorical Imperative (see **Moral law**). The Golden Rule is applied by putting oneself in the place of the other person, thus avoiding sarcasm, sneering, antago-

## OUR MINDS AND OUR MOTIVES

### Golden Rule (*Cont.*)

nism, ridicule, and anything which can make one feel small.

**Good**, that which has proved to be, in the long run, most pleasurable to the greatest number for the greatest period of time; or, to the individual, that which gratifies his desires. As the expression of one individual's (or community's, or nation's) desires is limited by the expression of the desires of another, the individual (or community or nation) may see as "evil" that which others consider "good." Practical psychologists therefore advise one to see the good in every apparent evil (i.e., to offer no mental resistance to a natural process which benefits everyone in turn, and all in the end). "All things work together for good, to them that love God (good)." The process of evolution, to which we owe our capacity to enjoy whatever we do enjoy, is not completed, and, since Nature must produce countless varieties to select from, there are necessarily countless failures to one success; to call those failures "evil" is to misunderstand Nature's processes. This applies equally to biological forms and to laws, customs and everything that is.

According to metaphysical conceptions of an Infinite Creator and a Divine Plan, "good" is whatever furthers the plan, and evil whatever tends to thwart it. Each theological school, in-



## OUR MINDS AND OUR MOTIVES

### **Good** (*Cont.*)

terpreting the plan in its own way, undertakes to label good and evil to suit its own theories. Thus to the Hindu "good" means passivity, while to the Western mind it postulates activity. To the ancient Egyptians it was good to preserve cats from destruction. All metaphysical conceptions are based on the assumption of a "purpose". When such purposive explanations are given apart from metaphysics, they are called teleological (note the spelling and pronunciation: t-e-l-e-o-logical, not THEO-). Teleological explanations are not accepted in science at present, though many scientists consider that Evolution itself is the Divine Plan.

**Goodness**, see **Benevolence**.

**Graphology**, the art or science of character-reading from handwriting. The scientific character of the principles on which graphology is based is established by the concomitance of handwriting movements with gestures, both being nervous movements of similar tempo, direction and extent (see **Gestures**; see also **Expression of the emotions**, and compare **Dreams** for psychoanalytical symbolism). Tests of graphology by Professor Alfred Binet, head of the psychological laboratory at the Sorbonne (Paris University), and inventor of intelligence tests, in 1907, proved 95 to 100 per cent positive. Writing in the *Revue Philosophique* of July, 1907, Professor Binet says: "I believe I have



## OUR MINDS AND OUR MOTIVES

### **Graphology** (*Cont.*)

demonstrated that a good graphologist can distinguish the handwriting of an intelligent person from that of one who is less intelligent, even when there is nothing whatever in the text itself to guide him in any way." Graphology is based on the following proved facts: (1) that no two persons' handwritings are entirely alike, any more than any two fingerprints are alike; (2) that the number of measurable variations is infinitely larger than the number of human beings (857 septillion ways of making a figure 1, as calculated by Crépieux-Jamin); (3) that each emotional reaction causes a change in the heart pressure and in the nervous movement produced at the time, bringing about a large number of minor variations within one person's handwriting ("My handwriting changes all the time"), but that the average of all such changes produces the measurable individuality corresponding to the temperament of the writer; (4) that the strokes of handwriting (i.e., the manner in which the strokes made by an individual depart from the standards which he is learning or has learned) correspond to the psychoanalytical reactions observed in the person (e.g., that pride produces a movement in height, as it expresses itself in the body by an erect pose; timidity, a narrowing of space between letters, representing hesitation to go forward, and so on; these concomitances having been established empirically at first, by comparison

## OUR MINDS AND OUR MOTIVES

### Graphology (*Cont.*)

of the handwriting with the observed characters of many thousands of people, and having only been recently coordinated with psychoanalysis, physiognomy and other arts, thereby being verified in every particular). To guard against fraud or momentary emotional variation, it is necessary (1) to withhold judgment until one is sure of the authenticity of the documents, or is able to compare a variety of documents written at different times and under different circumstances; (2) to study not individual strokes but the spontaneous movements as betrayed by the strokes (thus added curlicues in an otherwise abrupt movement will be an indication of disguise). Ephemeral variations indicate the mood of the moment at which the writing was produced.

Persons seeking to disguise their handwriting usually begin by reversing the slant, or adding unnecessary flourishes. But a single genuine stroke, produced with pen, pencil or brush, is sufficient to establish identity, as the heart pressure of no two people is alike. Even a painting can be traced to its author by a study of the preparatory underpaintings. Penmanship systems do succeed in influencing one's handwriting exactly to the extent that they influence the character, and the philosophy of a school system can be determined by its official penmanship (e.g., the square, angular, high, broad penmanship of the

## OUR MINDS AND OUR MOTIVES

### **Graphology** (*Cont.*)

Sacred Heart convents, corresponding, unconsciously in its origin, to the direct, abrupt, aristocratic, lavish attitude of mind associated with that institution; or the oval writing, with unnecessary initial loops, of many American school systems, corresponding to the current business philosophy of the country).

Handwriting analysis studies the spread, direction, finish, pressure, speed, continuity and orderliness of a writing. Each of these categories is divided into five groups. Thus "direction" is divided into: slanting (passion) or vertical (calculation); ill-aligned (versatility) or well-aligned (constancy); sinuous (flexibility) or rigid (inflexibility); descending (depression) or ascending (buoyancy); backward (egoism) or forward (altruism). Graphological indications should always, when possible, be compared with the person's gestures, physiognomy and speech, since personality is expressed in everything that one does or says.

**Gratitude**, tender emotion, combined with humility, toward one who has done one a favor. The grateful person seeks to make a return, not in order to be quit, but in order to express his love for the giver. The essence of gratitude is to consider the giver's generous motive rather than the gift itself. This emotion is entirely free from calculation.

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**Greed**, see **Cupidity**, **Avarice**.

**Gregariousness**, love of being "with the flock", with the gang; love of company; one of the primitive instincts among slow-moving animals, arising from the need of mutual protection against common enemies. "There is safety in numbers." Gregariousness is the great builder of cities and nations. Its opposite is love of solitude. The gregarious or social instinct is expressed as the emotion of lonesomeness, which may, during an absence from one's wonted surroundings, develop into nostalgia (home-sickness).

**Grief**, "retrospective regret combined with self-regard" (McDougall). Grief is expressed in sobs, cries, groans, etc., the unconscious object of which is to provoke compassion, thereby satisfying the element of self-regard.

**Grotesque**, that which is amusingly disproportionate, such as the elephant's tiny tail on that animal's huge body; or that which is quaintly out of place, as the gargoyles on the front of Notre Dame Cathedral in Paris.

**Growth**, a change leading to an advance. The theory that all natural evolutionary processes tend toward definite improvement is called orthogenesis (i.e., correct begetting).

**Grudge**, see **Resentment**.

**Guilelessness**, see **Candor**.

## H

**Habit**, a function made familiar through repetition. The first time a sensation passes through a nerve center, it encounters a great deal of resistance (the consciousness of which we call feeling); that resistance diminishes with each successive passage of the same sensation; the same is true of the response to each stimulus. When a stimulus has passed through a center a number of times, and each time has been converted into a response, the response is "habitual" or practically automatic. Hence it is truly said that "habit begins with the first performance" and that it is only the first step that is costly, while repetition makes a habit grow until it becomes an almost unbreakable chain.

Habits of themselves are neither good nor bad. Those which simplify the routine tasks of daily life are called good; those which do not fit in their environment are called bad; some are called good by their possessors and bad by others, as for example the habit of expressing disapproval of certain practices, without ever reconsidering the ground on which the disapproval originally grew. All habits are the result of the trial and error method in which the individual, according to his native disposition, attempts to do things in various

## OUR MINDS AND OUR MOTIVES

### **Habit** (*Cont.*)

ways, and continues in the way which brings him what he most desires. Hence the multiplicity of "qualities" and "faults" which have little to do with one's original endowment (native traits); hence also the peculiar balance of individual character (see **Balance**). Thus the habit of action is called Will Power; Courage has been described as the habit of success, and Cowardice as the habit of failure; and so on.

As a habit is built up by the unimpeded passage of a stimulus and its response, it can be broken only by diverting the stimulus into a different channel of response. Thus one who is in the habit of flying into a rage in given circumstances can acquire the habit of walking away each time those circumstances arise, thus diverting the stimulus and preventing the angry response.

Habits can be built up (according to William James) by four practices: (1) A firm and solemn resolution; (2) immediate start; (3) daily practice; (4) no exceptions until the habit is well acquired.

Cf. **Effort, Inhibition.**

**Hallucination**, a delusion of the senses, as vivid as a real perception and mistaken for one, occurring during waking life. Hallucinations may be positive (as when one imagines seeing or hearing or smelling or tasting something which is not really there), or negative (as when one becomes un-



## OUR MINDS AND OUR MOTIVES

### **Hallucination** (*Cont.*)

able to see or hear something which is there; for example, a hypnotized subject may be told he is unable to see a word or a picture in a book he is given to read; he will then see nothing but a blank space every time that word or picture appears in the book). Hallucinations may also be simple (affecting one sense only), or multiple (affecting several senses at once). They may affect the blind and the deaf, who then imagine they clearly see or hear. They may refer to a matter not within a person's experience, as when one imagines he is flying through space. And they may be produced at will by certain persons (mediums, religious ecstasies and others). Entire crowds may suffer from hallucination. In hypnotism, a hallucination is imposed on the subject by suggestion, and may outlast the period of hypnosis: thus a subject receiving, during the trance, the suggestion that, five minutes after awaking, he will see a certain person in the room, will see that person clearly at the appointed time. Cf. **Hypnotism**.

Hallucinations account for many supposed apparitions of ghosts, spirits and other mysterious phenomena. They are more likely to occur in highly suggestible subjects, epileptics and others whose mental balance is somewhat precarious, as they are caused by a temporary lack of balance between perception and association. See **Ghost**, **Telepathy**.

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**Handwriting** as a guide to character. See **Graphology**.

**Happiness**, a sense of satisfaction; pleasure with the absence of actual or expected pain; taking things as they “hap”pen, without either looking backward (regret) or looking forward (desire).

**Harmony**, in Music, the production of complex simultaneous tones for musical effect (as contrasted with Melody, which is the recurrence of similar tones). In Esthetics (Art, Literature, etc.), any arrangement of forms, colors, rhythm, which pleases the senses. In Psychology, a person's character is called harmonic or harmonious when its various elements are balanced so as to produce happiness (see **Balance**). The former conception that harmony depends entirely on the individual, while subjectively true, is giving way before the more scientific (objective) view that harmony means adaptation to environment—a change of environment being sometimes as much indicated as a change of one's attitude toward the environment.

**Hate** or **Hatred**, the emotion of thwarted love, which desires to destroy but realizes its impotence; a combination of anger and fear. Hatred is due to a mental conflict resulting from a suppression (i.e., lack of expression); the remedy for hatred, therefore, is to express or expend in a different

## OUR MINDS AND OUR MOTIVES

### **Hate or Hatred** (*Cont.*)

channel the love which has been vainly seeking an outlet. This discharge of energy will produce indifference to the formerly hated object—and indifference is freedom. Being fundamentally identical with love, hatred binds one to the hated object.

Hatred is expressed physically (1) by a general movement of shrinking or withdrawal to a distance where one is safe, but whence one may still observe the hated object; contracting or closing the eyes; raising the upper lip; (2) by a threatening attitude: wrinkling of eyebrows; eyes wide open; showing the teeth; clenching the fists; deep breathing; puffing; repetition of the same words or syllables; trembling; spitting; (3) by certain nervous and digestive reactions: convulsions; pallor or redness; biting of nails; sardonic laughter. (After Manta-gazza.)

**Health**, the proper functioning of all the organs of the body, producing a sense of well-being and a tendency to activity. For the relationship of health to mental states, see **Mental healing**; also **Mind**.

**Healthy-mindedness**, "the tendency which looks on all things and sees that they are good. . . . A way of feeling happy about things immediately." (William James, "The Varieties of Religious Experience.")

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**Hearing**, see **Deafness**.

**Heat, perception of.** Perception of heat and cold does not fall within the functions of any of the so-called five senses (sight, hearing, smell, taste, touch) and is now assumed to constitute a separate sense (as also pressure, pain, balance, movement, etc.). See **Sensation**.

**Heaven**, a metaphysical conception defined by some as the place of abode of God (although the use of the word "place" seems to limit God within Space); by others as God's consciousness (see **Consciousness**); by others yet as that state of the human consciousness in which (whether in life or after death; in the latter case, assuming survival of the personality) it is in perfect harmony with God: "The kingdom of Heaven is within you." The latter conception makes heaven and hell the names of mere states of mind, measures of one's progress toward God. "No man goes to heaven but takes his heaven with him." (Drummond.)

**Hedonism** (from the Greek, hedone, pleasure), the philosophical system which measures good in terms of pleasurable-ness: the greatest pleasure of the greatest number for the greatest length of time.

**Heedlessness**, see **Forgetfulness**.

**Hell**, a metaphysical conception defined by some as the place of abode of the Devil or Tempter,

## OUR MINDS AND OUR MOTIVES

### **Hell** (*Cont.*)

and a place of eternal torment for departed souls (cf. **Heaven**); by others as the consciousness of wrongdoing. The English Bible word "hell" refers to three different originals: Sheol (Hades), Tartaros, and Gehenna. Only the latter in any way corresponds with the popular meaning of hell.

**Heredity**, the transmission from parent to offspring of certain characters of body or mind. The parents' characteristics, in various proportions, and through them those of the grandparents and of all the ancestors, are carried in the germ-cell, each part of the adult being, according to certain theories, represented by some minute portion of the cell. The exact mechanism of heredity is not known. It is as if a certain pattern were carried not by, but through, each successive generation, and as if all forms were produced after that pattern (as when, in the living tissue, a skin cut which destroys the pattern of the skin heals and reproduces the same pattern as before). (The claim by some metaphysical schools that the pattern exists in an invisible counterpart of the body—see **Astral**—merely carries the problem into the invisible, without solving it there.)

The great unsolved problem of Heredity is to account for change of characteristics. It is now accepted that the acquired (q.v.) changes—those occurring during the lifetime of an individual—

## OUR MINDS AND OUR MOTIVES

### **Heredity** (*Cont.*)

are not transmitted to offspring; e.g., a man who loses his hearing through a blow will not on that account beget deaf children. Some changes might be due to indirect causes; e.g., a drug addict might have mentally defective children, and this mental defect, being congenital (q.v.), would be transmissible to offspring. But a change of structure (such as the appearance of a sense organ, or a minor change which later may determine the differentiation of a species) can apparently arise only through "mutation", a sudden appearance of the change in the embryonic stage. Thus only one crossing of the raspberry and the blackberry, out of thousands attempted before and since, produced the loganberry, and that one loganberry has remained true ever since, with no sign of reverting to either parent species. This example (and there are many such) might be taken to show that variation occurs when, in a sufficient number of crossings, the parent cells form a new and favorable combination. (Some metaphysicians believe tentatively that mutation is the scientific equivalent of what theologians call creation, since the phenomenon would account for the appearance of Man as a new species, endowed with a superior "soul" although arising physically from animal evolutionary stock. Science is endeavoring to find a law governing the appearance of mutations from previously existing causes, in compliance with the



## OUR MINDS AND OUR MOTIVES

### **Heredity** (*Cont.*)

scientific law of parsimony. Cf. **Scientific method.**) The belief that change is purposive is called a "t-e-l-e-o-logical" (note the exact word) explanation, and the theory of purpose in nature, tending to definite improvement, is called orthogenesis.

Of more immediate consequence is the study of what may be expected normally from a given pair of parents, whether human, animal or vegetable (the same laws applying equally to all Nature). According to Galton's Law of Heredity, each individual gets his inherited characteristics as follows:

From both parents together, one-half.

From four grandparents together, one-quarter.

From eight great-grandparents together, one-eighth.

From sixteen great-great-grandparents together, one-sixteenth, and so on.

Mendel's Law is that certain characteristics (called dominants) of one parent will appear in the offspring of the first generation, to the exclusion of the contrasting characteristics (called recessives) of the other parent. If both parents possess the same pure dominant (such as dark eyes), all the offspring will also possess it. In general, Mendel's Law (which was originally tested on sweet peas) shows that certain characteristics are inherited "pure", even from only one parent, while the other parent's contrasting char-

## OUR MINDS AND OUR MOTIVES

### **Heredity** (*Cont.*)

acteristic will be dormant (recessive) in the first offspring, but will reappear in the second generation in the proportion of one of the recessives to three of the dominants.

Heredity provides (in the case of the human mind) the three raw elements of personality: disposition, temper, temperament. Intelligence also appears to be inherited (though not necessarily in direct line any more than any other characteristic; the alternation commonly taking place from father to daughter and from mother to son, Nature thus securing an alternation of all desirable characteristics in both sexes).

**Hero-worship**, high respect paid to a person, as if he were superhuman. Hero-worship is common to primitive races, nations, and civilizations, and to adolescents, whose mind represents the adolescence of the race.

**Hesitation**, indecision due to evenly balanced desires, or to desire balanced by inhibitions. Hesitation is often instinctive and free from conscious intellectual processes. See **Doubt**.

**Hinduism**, the social system of the majority of the people of India, which takes the place of religion, philosophy and nationality. Vaguely founded on the Vedas (Hindu scriptures), the system gives

## OUR MINDS AND OUR MOTIVES

### **Hinduism** (*Cont.*)

rise to the most divergent practices and even allows the incorporation of many local gods. The only points on which all Hindus appear to be agreed are: veneration for the Brahmans (high priestly caste), the caste system (preventing inter-marriage and even contact with lower castes, of which there are over 2,000), the doctrine of Karma and reincarnation, and the holiness of the cow. (According to Holderness.) Hinduism is known to the people of India as Arya-Dharma (the religion of the Aryas or Aryans). In point of practical psychology, Hinduism differs from Western creeds in that it considers as the supreme good the complete cessation of desire, whereas the Western world believes that character development is dependent on the use of all material means (action). The Hindu system claims for its adepts (i.e., those who have reached the highest development) direct spiritual guidance, which may even produce the necessary material objects without material processes.

**Historical sense**, ability to remember sequences of events in the right order. Many people who have good memories for facts nevertheless remember them in wrong sequences, thus causing confusion to those (juries, etc.) who are impressed by their evident reliability in other respects (according to Merton).

## OUR MINDS AND OUR MOTIVES

**Histrionic ability**, instinctive facility for the performance of acted parts in plays, etc. Dramatic critics differentiate between the power of imitation (mimicry) and the creative histrionic power which originates interpretations of characters. See **Dramatic ability**.

**Honesty**, due regard for the unguarded property of others. Honesty is not a simple "faculty" or instinct, but a balance of highly complex elements, in which inhibitions acquired in early childhood play a predominant part. It may be taken as axiomatic that an individual will not be any more honest than the environment in which he was brought up, unless that individual possesses a keenly sensitive nature and has had occasion to feel the effects of dishonesty on its victims. Honesty is not proved by past good conduct, which may be due solely to lack of opportunity for dishonest conduct. According to recent tests, honesty is greater among intelligent children, and among the children of professional people; it is not increased by Sunday-school attendance, and it is lessened by self-grading promotion systems.

**Honor**, respect for the obligations of social life, in the absence of sanction. Cf. **Honesty**.

**Hope**, the expectation of pleasure mixed with the suppression of fear that the expectation will

## OUR MINDS AND OUR MOTIVES

### **Hope** (*Cont.*)

not be fulfilled. In the absence of fear, the emotion is not hope but expectation.

**Hormone**, a secretion conveyed by the blood.  
See **Glands**.

**Horror**, intense fear combined with disgust. See **Fear**. Horror is expressed by the pained closing of the eyes (as if to avert an unpleasant sight).

**Human life, age groups in.** The following periods may be considered to represent natural divisions of life: Infancy, childhood, adolescence, adult state, senescence, old age. See **Age**.

**Humility**, natural disposition to place a low estimate on one's worth. The test of humility is to consider oneself proud. Cf. **Modesty**. Humility is indicated physically by a bearing free from excessive movements, a desire to appear inconspicuous—lowered eyes and chin, apologetic manner, making way for others.

**Humor**, a mood, good or bad. See **Mood**. Often used as synonymous with good temper, when it expresses itself in the form of mixed criticism and sympathy (wit, fun, satire). See **Wit**.

**Hunch** (slang), intuitive apprehension. For explanation of hunches, see **Expression, Dream, Sleep, Unconscious, Consciousness, Intuition**.

## OUR MINDS AND OUR MOTIVES

**Hyperesthesia** ("supersensitiveness"), ability to see and hear, either in a trance or in the waking state, things that are hardly visible or audible to the normal senses of sight and hearing. This ability, established by the Harvard experiments of Boris Sidis (see "The Psychology of Suggestion") is commonly described as second sight or second hearing; it often enables people to "guess" successfully something which is beyond their apparent normal range of sight or hearing, and it is greater in suggestible and other people whose "subconscious" is predominant. It accounts for the vast majority of cases of successful crystal-gazing, intuitive clairvoyance, etc. Hyperesthesia is one of the principal phenomena of hypnotism, the subject being able to perceive the most minute actions, so that direct, spoken commands are often not necessary. (This should not be confused with telepathy, in which distance usually removes all possibilities of hyperesthesia.) See **Hypnotism, Telepathy, Unconscious, Crystal-gazing, Dreams, Ghost.**

**Hypnotism**, a state of mental sleep, induced by suggestion in a willing suggestible subject, with or without preliminary fixation of the eyes, contact with the operator's hands, etc. Many people can hypnotize themselves by gazing fixedly at an object situated a little above the forehead, and placed so near that the eyes squint when fixed on it. (In this conjunction it might be investigated how



## OUR MINDS AND OUR MOTIVES

### **Hypnotism** (*Cont.*)

far the spectators at a movie show, placed too near the screen and looking up at it, may be in a semi-hypnotic state.) During hypnosis, the subject is in "rapport" with the operator, sees or hears hyperesthetically (see **Hyperesthesia**) his minutest commands, and obeys implicitly his slightest suggestions (but not habitually mere mental commands, although the other people present may be unable to perceive the mode of transmission, such as muscle-reading). The subject is insensitive to pain, and preserves after coming out of the trance no memory of his actions during the trance. He will, however, after waking again, fulfill any commands received during the trance, such as opening a window five minutes after the trance is over. It has been definitely established, however—contrary to a convenient fiction of the novel and the stage—that a hypnotized subject will not perform any action to which, in his waking state, he would object on moral grounds, although he may pretend to perform such an action if he knows he is pretending. A person cannot be hypnotized against his will, if he knows he can resist.

See **Hallucination**, **Telepathy**, **Suggestion**.

**Hypocrisy**, assumption of virtues which one has not. See **Lying**.

**Hysteria** (a word meaning originally "uterine" or womb trouble, because it was thought to be

## OUR MINDS AND OUR MOTIVES

### **Hysteria** (*Cont.*)

exclusively associated with women), a condition of nervous exhaustion induced by strain, or by such mental conflict as lack of worth-while occupation, particularly in men or women with a poor nervous heredity. Hysterical subjects are notorious deceivers, principally because they crave sympathy. They are easily hypnotized and will, in hypnosis, produce the most complete range of phenomena. Hysteria is cured or improved by suggestion, if the suggestion succeeds in removing the cause of the mental conflict, which is often to be found in a sex complex. Cf. **Kleptomania**.

## I

**Idea**, a mental image based on a sensation or a group of sensations. If the image brings with it a feeling of familiarity (in time or place), it is ascribed to the past and is recognized as a memory. If the image brings a feeling of strangeness, and is not connected with some past sensation, it is described as imagination (Titchener). Whether the image be recognized as based on sensation or not, it is invariably and necessarily so based. It is very important to understand this sequence, as it implies (1) that there is no such thing as an "original" idea springing into the brains apart from previous experience; (2) that the people whose brains are better fitted to associate perceptions freely are those who will have the greatest "originality". It is believed that intelligence consists precisely in that capacity to form new combinations. Even the most intelligent, however, are dependent on the sensations and experiences of life for the raw material on which to build "ideas". The only way to increase one's potential supply of ideas is to accumulate a large variety of sensations, and to try to carry in one's mind at the same time several memories that have apparently nothing in common (meditation): sooner or later there will

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### **Idea** (*Cont.*)

spring to the mind an apparently novel idea resulting from the exhaustive subconscious comparison. The popular misconception, that ideas come from the mind without having first been placed there in the form of sensation, is responsible for the many disappointments of would-be authors and inventors, who find that someone has "stolen" their ideas, not realizing that those ideas are potentially common to all who have experienced the same sensations (as, for example, when many people have seen the same group of motion pictures, and have the same "original" idea for a scenario, a few days later). Many sensations, however, are forgotten (cf. **Forgetfulness**) long before they enter into a new combination, and innumerable reactions are unconscious (cf. **Hyperesthesia**). See **Intelligence, Conception, Meditation**.

**Ideal**, that which expresses our view of perfection. In Art and Literature, Idealism is opposed to Realism, the idealists claiming that the public should be given what is good for them (i.e., what the idealists themselves consider good), while the realists claim that art should be an objective and faithful representation of things as they are, however unpleasant. Realism, nevertheless, does not exclude a certain selection, as when details are added to the background of a portrait, not because they were there at the time, but because they

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### **Ideal** (*Cont.*)

reveal the person's habitual surroundings or his habitual thoughts. In that case the realism takes on a symbolical value. Realism appeals to the memory, idealism to the imagination (cf. **Idea** above). Idealism therefore is more satisfying to the mind, since it leaves to the beholder or the audience an active share of the work of creation. (See **Suggestion.**) The term "sharp focus" is applied in photography (and sometimes in illustrating) to realism that discloses in detail the entire field, while "soft focus" represents idealism or suggestion. In the drama, realism aims at an exact reproduction of Nature at a given place and time; idealism presents a universal problem, true at any time and place. Plays constructed of realistic (journalistic, reportorial) material often attain great temporary success, but fail to survive or to be transplanted, while idealistic plays are good for any time and place.

**Identification**, in psychoanalytical parlance, the feeling that one is personally involved in another's actions, as when one faints at the sight of injuries to another; the reverse of Projection (q.v.).

**Identity**, "sameness" of a thing with itself. To perceive the identity of an object is to be sure that the object is the same, even if found in a different place, or without some previous characteristics (form, color, weight, etc.), or with new character-

## OUR MINDS AND OUR MOTIVES

### **Identity** (*Cont.*)

istics added. Mistaken identity forms the basis of some part at least of most dramatic plots, the most convincing situations arising from mistakes due to association (as when a person or an object is mistaken for another which partly answers the description). Cf. **Association**. See also **Ego**.

**Idiot**, a human being whose mental development is arrested at two years of mental age. Idiots are born with an insufficient number of brain cells. It has been said that there is less difference between the human idiot and the ape than between the idiot and the genius.

**Illusion**, an object (whether person, thing, belief, etc.) constructed by the mind (from previous sensations; cf. **Idea**) and falsely held by it as real (i.e., held to possess qualities which can be proved by others as non-existent). An illusion differs from a hallucination (q.v.) in that the latter is a delusion of the senses (appearing as a sight, a sound, etc.), while an illusion may be abstract (as when one imagines himself persecuted, etc.). Cf. **Delusion**.

In Hindu metaphysics, "illusion" is the name given to belief in the reality of matter. According to the Vedanta, the Hindu textbook which elaborates the teachings of the early Upanishads, there is one reality, Brahma (God); there is nothing else. There is no reality of experience, all matter



## OUR MINDS AND OUR MOTIVES

### **Illusion** (*Cont.*)

being an illusion (called Maya). The only way of escape from the network of illusion is to get rid of all desire (q.v.), and so break the chain of reincarnation (q.v.).

**Image**, a re-lived sensation (visual, acoustic, tactile, etc.); a memory element, the vividness of which depends partly on the keenness of the individual's perceiving organ (eye, ear, etc.), and which constitutes a vital factor of specialized talent. Thus a musician needs vivid acoustic imagery, to re-hear harmonies as clearly as if they were being produced. Again, vivid visual imagery may produce hallucinations (q.v.), such as ghosts. The capacity for mental imagery, popularly called Memory, is often, in technical psychology, called Imagination. See **Idea, Imagination, Ghost**.

**Imagination**, the formation of mental images (q.v.), especially when accompanied by a feeling of strangeness. Each individual has more or less specialized, and more or less vivid, imagination, on which his vocational success depends, and each takes pleasure in its indulgence. When the imagination is sensuous (i.e., not utilitarian), it makes one "impractical," and may lead to compensatory bragging and lying (q.v.).

The supposed conflict between the Will and the Imagination, in which (as alleged by Coué), the Imagination always wins, assumes that both are

## OUR MINDS AND OUR MOTIVES

### **Imagination** (*Cont.*)

faculties in the old sense of the word, i.e., causes of action. They are, however, merely action in different aspects. One cannot act ("use will power") successfully against the sum total of one's knowledge (i.e., against one's imagination which presents the facts of experience in the form of ideas). Any deliberate effort to counterbalance Imagination increases the resistance, bringing more vividly forward the facts which militate against the proposed course of action, whether those facts are remembered as definite sensations, or whether they are integrated in the personality as principles of conduct. Hence the practical rule that, if one is conscious of a conflict between his will and his desires, he should force himself to find new incentives with his imagination itself. Thus one who has started on a course of study, and after a while finds himself desirous of changing over to a more immediately pleasurable activity, should go back over the motives which prompted him in the first place to undertake the study, re-visualizing the results he anticipates from its completion, and thus enlisting his Imagination in the service of his Will. (Cf. **Effort.**)

Imagination takes various forms, according to the individual's experiences and habits—from embellishment by the liar to simplification by the thinker (e.g., the poet's terse diction, the sculptor's elimination of detail, the dramatist's symbolical

## OUR MINDS AND OUR MOTIVES

### **Imagination** (*Cont.*)

settings). "He who does not go beyond facts will seldom get as far as the facts" (Huxley).

**Imitation**, performing an action in the same manner as another individual, either consciously or unconsciously. It has been stated that man owes his rapid social progress to the fact that he is by far the most imitative of the animals. It is by the process of unconscious facial imitation of others that we are able to understand their expression, and to safeguard ourselves if necessary against their bad intentions or to respond to their good ones (see **Expression**).

**Immortality**, the belief that bodily death does not entail the end of the individual consciousness, but that the latter continues to function forever apart from the body. (See **Death, Survival of the Personality, Reincarnation, Consciousness**.)

**Impatience**, an emotion of anger (combateness and fear), often with an element of loathing (disgust). It is to be noticed that the characteristic gesture of impatience is that of throwing away rapidly a nauseating or terrifying object: sudden jerk of the hand away from the body, with complete twisting of the palm outward. That same symbolism, as in every case of Expression, applies to handwriting: impatient people make excessively rapid forward dashes (such as *t* bars

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### **Impatience** (*Cont.*)

flying off the stem) in place of well pondered horizontal strokes. Cf. **Gesture, Temper.**

**Imperative, Categorical,** see **Moral Law.**

**Impressionability,** intense emotional response; suggestibility; sensitiveness to moral and esthetic influences.

**Impudence.** See **Arrogance.**

**Impulse,** a movement of the personality in a certain direction. The names of the principal impulses are identical with those of the emotions which give rise to them. See **Emotion.**

**Incentive,** additional motive, something that stimulates desire or prompts to more enthusiastic performance. See **Purpose, Motive, Stimulus, Response.**

**Indecision.** See **Doubt.**

**Independence,** dislike of submission, of obligations, of ties—often a form of pride or a survival of unsociable habits; the opposite of clannishness or partisanship, which would adhere to an allegiance regardless of its effect upon outsiders. Independence is closely akin to selfishness, and to that extent is contrasted with generosity, which necessitates a measure of acquisitiveness (q.v.) and leads to home-making. A recent literary example of

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### **Independence** (*Cont.*)

independence is found in the character of Uncle Pio, in Thornton Wilder's "The Bridge of San Luis Rey": "He never did one thing for more than two weeks at a time even when enormous gains seemed likely to follow upon it. . . . There seemed to have been written into his personality, through some accident or early admiration of his childhood, a reluctance to own anything, to be tied down, to be held to a long engagement. . . . One would have said that he abandoned a venture when it threatened to prosper."

**India**, see **Hinduism**. All the inhabitants of India are not Hindus, many millions of natives being Muslims (Mohammedans, Mussulmans).

**Individuality**, the fact of being recognizably one-self; the real self, as contrasted with Personality or distinguishing appearances.

**Individualism**, the economic creed opposed to socialism.

**Induction**, inference from particular cases to a general conclusion; opposed to Deduction. The Baconian method of Induction (Francis Bacon, 1561-1629) consists in collecting particular instances of the appearance of a phenomenon and gradually eliminating the more complex forms until a simple statement of cause and effect is arrived at.

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**Infatuation**, falling blindly in love with one who is not worthy of one's attentions. See **Love**, **Blindness**.

**Inference**, passing from the known to the unknown. See **Logic**, **Fallacy**.

**Inferiority, sense of**, the subconscious feeling of a mental or physical shortcoming, of outside restraint of one's sense of power; the counterbalancing element to one's instinct of aggression (power impulse). Without some sense of inferiority, the individual would be an intolerable tyrant. Combined with repressed personal associations, the sense of inferiority may become an inferiority complex, capable of working serious injury to the individual's self-confidence. This may be caused in childhood through parental neglect (feeling that one is "not wanted"); through the domineering attitude of one's elders; through the discovery of the unworthiness of one parent or of the fact that one is an illegitimate child; through the realization that one is less well endowed than others, physically, mentally or morally. Cf. **Sublimation**. An inferiority complex often causes one to react in the opposite direction, as by bragging, snobbishness, etc.

**Ingenuity**, a combination of intelligence, creativeness and curiosity, which finds its satisfaction in contriving clever means to any end. Without



## OUR MINDS AND OUR MOTIVES

### **Ingenuity** (*Cont.*)

a worthy outlet, ingenuity may be applied to scandal-mongering and mischief-making.

**Ingenuousness**, guilelessness, native simplicity which sees no evil. See **Candor**, **Lying**.

**Inhibition**, the diversion of a stimulus from the pathway of its normal discharge, probably accomplished by the production at the synapse (junction of one neurone with another) of an electro-chemical resistance. Inhibitions are due to the presence of a superior stimulus. Thus Will Power is now regarded as the result of a conditioning process whereby entire undesired series of impulses are inhibited by other impulses of greater potency, the latter coming into effect as soon as the undesired impulse enters the consciousness. For example, one about to appropriate the goods of another would, through a verbal association, pass from the idea of merely "using" to that of "taking", and to that of "stealing", at which point the stimulus "turn away from temptation" might come into effect, neutralizing the temptation itself. (Behaviorists consider Language as an ever-present stimulus, which reapplies itself from instant to instant.) The weaker impulse is either destroyed or transformed into energy of some other nature. The name "inhibition", however, is more properly applied to prohibitions which act automatically, without entering the consciousness, such prohibi-

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### **Inhibition** (*Cont.*)

tions having once been accepted into the system of thought and having become associated with powerful stimuli which make rejection more pleasurable than acceptance of the casual stimulus. Thus the lustful element of a stimulus, such as coveting another man's wife, might be completely inhibited as the result of early associations (the desire to avoid sin being the paramount stimulus), and one might never become conscious of the "natural" stimulus. This same principle accounts for our forgetting, which amounts to an automatic inhibition of certain undesired stimuli. We forget annoying or irrelevant details, and remember what we enjoy remembering; hence the halo around the past, as in old people's memories, and the glories of the "old homestead". For that reason, one's forgetting is the key to one's fears and other "desires"; thus if one forgets how to spell a name, the real reason is that one is subconsciously trying to forget the person or something associated with him.

The existence of inhibitions is the explanation of the division of mind (as by Freud) into conscious and subconscious (see **Unconscious** for difference between subconscious and unconscious). The so-called subconscious mind is the whole mind except only what is now in the consciousness: as we always forget more than we remember, there is always more in the subconscious than in the con-

## OUR MINDS AND OUR MOTIVES

### **Inhibition** (*Cont.*)

scious. Or we might say that the conscious mind is the whole mind minus all the memories and ideas that are inhibited. During normal waking life, the inhibitions (being controlled by the will, even if set to work many years before) are active, and we "forget"; in the sub-waking state, during sleep, hypnosis, etc., the inhibitions are partly or wholly removed, and the brain is free to make such associations as it pleases, by exchanging memories, ideas, etc. Hence dreams (q.v.), which, however, are subject to a modified form of inhibitions called "the censor"; hence also the solution in sleep of some baffling problems of waking life. As the inhibitions more or less relax with fatigue, one may contact one's subconscious mind at the threshold of sleep.

Many inhibitions are acquired in childhood. Often they cease to agree with later systems of thought, which may gradually weaken them without removing them. Thus the hatred of authority based on dislike of the father's authority, may cause one in later life to act in a manner unaccountable according to one's conscious rules of conduct. That is only one of many inhibitions due to Sex (in the very wide Freudian sense of the word). The struggle between impulse and inhibition may continue until mental conflict eventuating in physical sickness occurs. It is removed by bringing to the consciousness, through psychoanalysis

## OUR MINDS AND OUR MOTIVES

### **Inhibition** (*Cont.*)

(study of dreams, complexes, etc.), the original prohibition which set up the inhibition, and by sublimating the desire itself (see **Sublimation**).

**Initiative**, creativeness and self-reliance, which wait neither for detailed instructions nor for personal assistance from others before entering upon a course of necessary action. Initiative is quite compatible, and is indeed commonly found, with cooperation or team work, the latter being the sublimation of the instinct of distress (appeal) which would, in its primitive or childish form, have one seek assistance whenever it is available. Organized activities are made possible by the cooperation of each individual with all the others, with initiative by each within his own province.

**Insanity**, a mental disturbance resulting in loss of reason or volition (will power), so that the person's actions no longer correspond to stimuli. Some forms of insanity are due to definite organic changes in the brain, others to mental conflicts amenable to suggestion. The chronically insane, suffering from systematized delusions, see their surroundings clearly, but reason falsely on the premises. Among the most common forms of insanity are the delusion of grandeur (in which the subject thinks he is a prominent person, a king, or God himself), the delusion of negation (in which the subject thinks he has no arms or head or other

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### **Insanity** (*Cont.*)

part of his body), and the delusion of persecution (in which the subject imagines he has a multitude of enemies seeking to encompass his ruin). Various forms of insanity have been given the names of mania or monomania (one-track thinking), dementia (loss of coherence), melancholia (morbid brooding), paranoia (intense egotism and aberrations).

**Insomnia**, the consciousness of sleeplessness. Sleeplessness itself (which is not insomnia unless one dwells on the thought of it) may be due to a mental conflict which becomes more acute during the silent watches of the night, when the unconscious desires are relatively more powerful. The remedy is to remove the cause of the conflict (anxiety, worry, etc.), as by focusing the attention on the generally good outcome of most situations (religious faith, etc.). Nothing will cure sleeplessness which focuses the attention on it, such as counting sheep or otherwise keeping awake for a definite achievement. It is, on the contrary, essential to close one's mind to every definite thought of whatever nature, and to maintain as near a mental vacuum as possible, as by imagining oneself carried high above the earth on an air cushion, floating above all worries and desires. One can also hypnotize himself to sleep by focusing the eyes (through the closed eyelids) on an imaginary white circle, just above the eyes and



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### **Insomnia** (*Cont.*)

near enough to cause slight squinting. If sleeplessness is caused by external mechanical means, such as the passing of 'street cars over an intersecting line, the more one succeeds in not listening and the more friendly one feels toward the disturbance (as representing service to others and in the end to oneself), the less the inconvenience will be felt. Thus one who was disturbed by passing trains a few blocks away, reviewed before going to sleep the many benefits he had derived from the operation of that train line, the friends, goods and mail it had brought him, and he quickly came to look upon the puffing of trains as the signal of some blessing coming to him. In that friendly mood (non-resistance), he soon ceased to hear the trains at all. (Cf. **Resistance, Denials, Affirmations.**)

**Inspiration**, an unaccountably clear perception of the solution of some problem, arising from unconscious memories (cf. **Idea**), and often ascribed to a supernatural origin.

**Instinct**, a complex, spontaneous and inherited response to stimulus, found in every human being and to some extent in every animal. The principal human instincts are (according to McDougall, who sees in them a manifestation of the vital urge, contrary to the behavioristic or reflex theory): Escape, Combat, Repulsion, Protection of the Young, Distress (Appeal), Mating (Reproduction),



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### **Instinct** (*Cont.*)

Curiosity, Submission, Assertion, Gregariousness, Food-seeking, Acquisitiveness, Construction, Laughter. See **Quality** for table of the excesses and deficiencies of these instincts, showing that perhaps they overlap; also **Sublimation** for the adult or mature form of their expression.

**Integration**, the process of uniting into a whole various elements that appear disparate; particularly, that process applied to all the experiences of a lifetime, the result being, if successfully accomplished, an "integrated personality". Cf. **Ego, Personality**.

**Intellect**, the higher mental processes considered apart from any emotional elements; the capacity, found in man and not in animals, of forming general concepts ("tree," "furniture"), or of developing abstract ideas ("goodness," "civilization"), a capacity which has developed with the upper brain and concomitantly with language, and which is the basis of reason. While the term intellect is applied in modern psychology to a process as simple as apprehension (recognition or interpretation of a sensation or group of sensations)—in which case the lower animals are also possessed of it—popular and literary usage restricts it to comprehension, or acceptance into a reasoned system of a perception or group of perceptions. In the older classification, the mind was divided

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### **Intellect** (*Cont.*)

into Will, Intellect, and Sensibility (Affections). Will is no longer considered a division of the mind, but merely a habit of action, resulting from intellectual comparison and weighing of desires and the use of inhibitions to secure a clear path for the desired impulse. The statement that the intellect is static while the emotions are dynamic means that the pure processes of reasoning habitually take the form of inhibiting spontaneous impulses; hence the drama, poetry, fiction, make use of the emotions, largely unimpeded by the intellect. As to the respective value of Will and Desire, see **Imagination**.

**Intelligence** or Mental alertness, the quality and complexity of the brain, or the general ability made possible by the existence of such a condition; capacity to discover with little effort relationships between certain elements of various unrelated objects, to "read into" things more than appears on their surface, and to discover likenesses and unlikenesses. The test of intelligence is found in the capacity to form new mental combinations. It is the coefficient of intensity, which makes all other "faculties" greater, so that an intelligent person will perform even a common task better than one of less intelligence who can perform no other task. This fact is responsible for the frequent keeping down of intelligent people,

## OUR MINDS AND OUR MOTIVES

### Intelligence (*Cont.*)

because they are "making good" where they are, whereas they could make good in much more important work.

Intelligence can, to a certain extent, be measured. Tests originally devised by Professors Binet and Simon, of Paris, have been standardized by Professor Terman, of Leland Stanford Jr. University, and have given rise to the war-time Army Tests and to a multitude of employment tests. (For details, see Terman, "The Measurement of Intelligence." A voluminous literature has grown on the subject in the last ten years.) The tests used in schools are for the purpose of determining the mental age of a child, as compared with a national norm or standard. The result is stated as the child's I. Q. (Intellectual Quotient), the average being 100. Thus a child with an I. Q. of only 75 is mentally deficient; one with an I. Q. of 125 is close to genius (see **Mental deficiency, Genius**). The tests appear to have proved that intelligence is congenital, and that it does not vary appreciably during the course of years or as a result of education. It is also very clearly established that, contrary to popular belief, genius or great intelligence is never dissociated from perfect health and completely "normal" reactions to human interests—a fact which confirms the belief that intelligence is the result of a nervous system of the highest quality. The opinion has

## OUR MINDS AND OUR MOTIVES

### **Intelligence** (*Cont.*)

been gaining ground, however, that the Terman tests may be largely tests of social opportunity as much as tests of native intelligence, the children brought up by intelligent parents deriving perhaps as much benefit from their earliest environment as from their heredity (taking heredity to include congenital variations). Those tests, moreover, are carried out only up to 18 years of mental age, after which the experience of life and the specialization of knowledge take the place of intelligence. Other series of tests have therefore been devised and are now in use, purporting to measure Social Intelligence, i.e., a person's ability to get along with others (tact, diplomacy), his instinctive reactions to social and business situations, etc.

Is it possible to determine intelligence from the physiognomy or the physique? If intelligence is synonymous with perfect tonicity of the organism, it should be discernible to the trained eye, though hardly measurable. Merton ("Vocational Counseling and Employee Selection") gives the following tests: (1) the modeling of the face; (2) the radiant energies of the individual; (3) the fineness of the skin texture; (4) the observable arterial and venous structures; (5) the mobility of the joints; (6) the fineness of the processes of the bones; (7) the modeling of the hands.

Intelligence can be determined with 95 to 100% accuracy from handwriting, according to exhaust-

## OUR MINDS AND OUR MOTIVES

### **Intelligence** (*Cont.*)

ive tests made by the inventor of intelligence tests, Professor Binet, head of the psychological laboratory at the Sorbonne. (See quotation under **Graphology**.) Superior intelligence is associated with the following indications (in terms that are standardized in the practice of graphology): (1) clearness (absence of confusion); (2) variety (absence of monotony); (3) acceleration (but not haste); (4) depth (salient pressure); (5) simplification of forms; (6) buoyancy (lines level or ascending); (7) condensation (freedom from excessive dispersion of movement).

(A classification of superior forms of intelligence appears under **Genius**, and of inferior intelligence under **Mental deficiency**.)

**Interest**, focusing of the attention, either involuntary (as when a flash of lightning awakens sudden interest in the sky), or voluntary (i.e., resulting from a desire to know more of something). (Cf. the discussion under **Effort**, as to the relative value of the two processes.) Interest is one of the four fundamental steps in the process of selling: Favorable Attention, Interest, Desire, Action. The transition from Interest (i.e., impersonal application) to Desire (i.e., personal application) is made by appealing to the imagination (making the prospect visualize the definite advantages to himself of the particular object). It is a rule of



## OUR MINDS AND OUR MOTIVES

### **Interest** (*Cont.*)

salesmanship, therefore, not to attempt to close the sale until interest has been turned into personal desire. In education, employment, etc., it is essential to awaken interest not only in the end to be gained (such as the salary, or the reward, or the price of the goods), but in the means employed (the satisfaction of producing the work well, etc.), in order to secure whole-hearted endeavor which will be intrinsically more valuable as a builder of character. A work of art is one in which the means employed and the final object are equally interesting to the producer.

**Intolerance**, egotistic inability to sympathize with those whose views are different from one's own, or to allow free expression of those views; a compound of conceit (considering one's own views necessarily superior to those of others), imagination (magnification of one side of a problem to the exclusion of the others), haste (refusal to allow Time to work things out for good), and repulsion (loathing for others considered inferior). Cf. **Fanaticism**. "That form of intolerance which manifests in a feeling of satisfaction on the part of the individual that 'he is not as other men are,' frequently takes its rise in an inferiority complex. Deep down in his heart, the Pharisee is conscious of a feeling of inferiority to others. By building up a sense of difference, a belief in his own superior



## OUR MINDS AND OUR MOTIVES

### **Intolerance** (*Cont.*)

'goodness' or 'spirituality,' he sets up a defence mechanism against his general consciousness of inferiority, which is a source of comfort to him." (W. E. Towne in "Nautilus".)

**Intrigue**, secret plotting for the sake of plotting. People with ingenious minds (imagination and constructiveness), unless given ample opportunity to exercise their ingenuity in constructive work, will turn to intrigue or "politics" as a means of gratifying that ability.

**Introspection**, the systematic study of mental phenomena in one's own consciousness, particularly the study of one's own motives either at the time of making a decision or afterwards. Introspection was the principal means of psychological study before the advent of the scientific method, which introduced, first, the study of animal behavior in comparison with human behavior, thereby furnishing an objective base of investigation; and later the study of repressed mental states, through psychoanalysis, thereby reaching far deeper into the individual mind than the individual himself could do, while his unconscious processes were concealed automatically from his consciousness. Excessive introspection may lead to introversion (see next entry), or reluctance to act and preference for morbid thinking.

## OUR MINDS AND OUR MOTIVES

**Introversion**, dislike of action; preference for day-dreaming and habit of turning one's thoughts on oneself. Introversion may arise from some bodily infirmity which prevents expression of a dominant ability, or it may be developed as the result of mental conflict, the introvert finding more satisfaction in dream victories than in the petty struggle and defeats of daily life. The opposite of introversion is extraversion, the quality found in the executive, will power. Introversion is indicated in the physical bearing by a shrinking from strangers, a preference for letting others "do it," absent-mindedness, a hesitant gait.

**Intuition**, reasoning based on direct apprehension of truth, without known logical process. Much intuition in daily life (hunches, notions) is due to keen unconscious observation of muscular movements, tone of voice, choice of words (by the process explained under **Expression** and under **Imitation**); and to subconscious memory of the millions of sensations of a lifetime, including hyperesthetic (q.v.) perceptions. It is not necessary to look to supernatural explanations to account for the providing of information which is already stored within the mind, for no sensation is ever lost (cf. **Forgetfulness**); but as it is impossible to recall memories through mere volition, any state of mind (such as prayerfulness, meditation) which quiets the consciousness and gives the sub-

## OUR MINDS AND OUR MOTIVES

### **Intuition** (*Cont.*)

conscious a chance to be heard, will increase the effects of intuition. In the past, all subconscious processes were believed to be supernatural; hence the belief in the supernatural character of intuition. (Cf. **Mind-reading, Unconscious, Suggestion.**)

**Invention, inventiveness**, the process that produces an apparently new phenomenon or idea, as the result of comparing existing phenomena until a relation is discovered which has not previously been utilized. (See description of the process under **Idea**; see also **Conception.**) Invention follows imitation in normal mental development: a child first imitates and then creates; a technician imitates until he perceives a modification which partakes of the nature of invention.

**Inversion**, in Freudian psychoanalytical parlance, a change in the sex of the loved object, as when a man prefers the love of another man, or a woman another woman's.

**I. Q.—Intelligence quotient.** See **Intelligence.**

**Irascibility**, habitual readiness to anger (different from casual irritability, q.v.); a nervous state of unbalance produced by lack of early restraint, combined with egotism (seeing personal offense where none is intended), and with an imagination that magnifies trifles. The remedy for irascibility

## OUR MINDS AND OUR MOTIVES

### **Irascibility** (*Cont.*)

is Indifference, both to the things that may cause anger, and to the persons who may bring it about. Cf. **Rage**.

**Irony**, a mode of speech conveying the opposite of what is meant, often implying a certain belief in one's superiority, or at least a desire to prove to the listener that one is fully his equal in wit.

**Irritability**, casual nervous unbalance due to anxiety, sickness, etc. See **Irascibility, Anger**.

## J

**James-Lange Theory of the Emotions**, the theory which was made popular (and inaccurate) in the statement that "we are afraid because we run"—that the expression of an emotion is not its result but its cause. It is now admitted that the emotion could not be felt without the expression, not, however, because the expression comes first, but because they occur simultaneously—they are concomitant. Thus one shaken by a severe earthquake will experience panic even before he has become conscious of being shaken, or of the cause being an earthquake (an experience of the present writer). The modern conception of Mind and Body is that, in expression, they are co-extensive, neither having any measurable reality without the other. If we are aware of the emotion first, then we say that the emotion "causes" the physical "expression". An emotion can thus be created by performing the corresponding physical action, or inhibited by refraining from performing that action: to avoid anger, for example, it is sufficient (though by no means easy) to maintain complete physical relaxation; to create belief or confidence, it is only necessary to go through all the motions that would accompany the experience.

## OUR MINDS AND OUR MOTIVES

### James-Lange Theory of the Emotions (*Cont.*)

Often, however, one's consciousness of the opposite state is so strong that all attempts to perform the desired action are futile, as in "forced laughter" when one is really feeling angry or humiliated.

**Jealousy**, suspicion of, or anxiety caused by, the rivalry of another for the love of one whose exclusive love we would have. Jealousy often creates its own *raison d'être*, putting into the heads of others the very thought of which it is suspicious. The name "jealousy" is frequently given to what would be more accurately described as envy (e.g., when there is no third party in the case). The two emotions are closely related. Thus: "We do not like to think of anybody as being too perfect, and try to find a weakness in the hero which, as we say, makes him human. Of course there is also present some jealousy or unwillingness to admit that anyone else is superior. The farther an individual advances above the average in things that seem to cost effort to achieve, the more unpopular he becomes. . . . A person who seems to be morally flawless is quite unendurable to most of those who profess the same virtues." (Humphrey, "The Story of Man's Mind.") The feeling described in this passage combines the two emotions of envy and jealousy: (1) desire to possess the thing now possessed by the other, i.e., envy; (2) hatred of the one who



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### **Jealousy** (*Cont.*)

possesses it, because the means he employed imply some superiority on his part, i.e., envy; (3) desire to be the only one admired by the public (the third party in this case) for the possession of that quality, i.e., jealousy.

**Joy**, a feeling of increasing satisfaction, climaxing a period of expectancy or desire. Joy is active, exuberant, while happiness is quiet and retiring. Joy is expressed (according to Mantagazza) by smiling, wrinkling of eye-corners, raising of cheeks, dilatation of nostrils, laughing, raising the shoulders, clapping the hands, stretching the legs apart, stamping with the feet, dancing, blushing, tears, salivation, cries, singing or dumbness or excessive talking, and unaccustomed benevolence. At various ages, joy is expressed as follows:

Childhood—Perfect health, good humor.

Adolescence—Heedlessness, freedom.

Youth—Love, "rose-colored spectacles."

Adult age—Strife, self-esteem.

Old age—Affection, melancholy tender memories.

**Judgment**, the solution of a doubt, after a conscious or unconscious comparison of various alternatives. What is called "spontaneous judgment" or "intuitive judgment" is a mere summing up by unconscious methods, under the influence of temperament and of habit, of impressions which have not been expressed in words. As words are

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### **Judgment** (*Cont.*)

indispensable to thought (i.e., to intellectual concepts), spontaneous judgment is possible only in the case of emotional values, which can be felt without words. Sound judgment is often inhibited by a high imagination, which magnifies the pleasant side of a problem and makes it disproportionately attractive. Emotional indifference is necessary to dispassionate judgment.

**Justice**, the recognition of, or the habit of recognizing, the requirements of social intercourse. Whether or no there exists a supernatural sense of right and wrong (cf. **Destiny, Free will**), the individual acts of justice in daily life are assumed for scientific purposes to be of evolutionary origin: what the social group has discovered in the course of time to be to its advantage, has become the rule of the clan. One who is keenly conscious of his responsibility to the future of the race (i.e., a more intelligent person) will have a keener sense of justice than one who looks upon the world as a place that owes him immediate satisfactions. The criterion of justice is expressed in the Categorical Imperative (see **Moral law**).

## K

**Karma** (literally "action" or what is brought about by action), the Hindu and Buddhist law of cause and effect, or law of compensation: "As ye sow, so shall ye reap." In order that a soul may reap just what it has sown, this metaphysical system postulates reincarnation (q.v.): by deserving a certain environment, a soul prepares itself during one life to enter, in a subsequent life, a body in which that environment will be provided, be it good or bad. Thus by successive reincarnations the karma or destiny is worked out, until Nirvana, harmonious union with the divine, is reached and incarnation becomes unnecessary: "The dewdrop slips into the ocean."

**Kindness**, the propensity to deal with others in such a way as to make them feel happy. "Kindness" in the modern sense is the true equivalent of the Latin "caritas" (translated "charity" or "love"). It is the opposite of selfishness, since it places the feelings of others above one's own; but it is not always associated with gentleness, as gentle manners often conceal a selfish or unkind purpose, and unselfish or kind people often have abrupt manners. Kindness requires strength of

## OUR MINDS AND OUR MOTIVES

### **Kindness** (*Cont.*)

character (will power), both to dominate one's selfish impulses, and to convey to others an impression of friendship.

**Kinesthesia** (or **Kinaesthesia**), muscle-sense, the sensation of muscular movement. A kinesthetic memory is a mental image of the movement of a muscle; a kinesthetic sensation is the knowledge that one's muscles are moving.

**Kissing**, meeting of lips as an expression of love. In Mantagazza's flowery words, "the lips are the rosy frontier on which the inner and outer natures meet and exchange their emanations." A kiss may be exchanged or merely received. "The kiss returned is always fertile. It is always a solemn fact which leaves in us some fragments of the flesh, of the heart, of the thought of another."

**Kleptomania**, morbid tendency to appropriate objects, often useless ones. This tendency is found in some neurotics, epileptics and pregnant women. Child and adolescent kleptomaniacs often steal as the result of a substitution of impulses. In their case, it may be assumed that they have been deprived of some desired information on sex matters. "Petty theft in children is almost always traceable to sexual trauma of one kind or another. . . . A child will steal either money or other objects simply because his sex

## OUR MINDS AND OUR MOTIVES

### **Kleptomania** (*Cont.*)

education has been inadequate or infelicitous. . . . Sex is power, knowledge of sexual matters is power, and ownership is also power. To seize unlawfully one form of superiority because another form is denied is a logical proceeding and a very common one. But the logic of the unconscious is simpler, cruder, and more direct than our conscious reasoning. . . . Complete amnesia [forgetfulness of the wrong done] is a symptom very commonly associated with kleptomania." (Coster, "Psychoanalysis for Normal People," 1926.)

**Knowledge.** See **Intellect, Thought, Cognition, Scientific Method, Truth.**

## L

**Language**, any means of thought-communication, as "the language of gesture," "sign-language," etc., but specifically communication through organized sounds (from Latin "lingua," the tongue). Language probably originated in mere ejaculations (cries) of pain, pleasure, surprise, warning, which made use of a definite *tone* (still found as the distinguishing feature of the cries of animals, as when a bird warns other birds of the presence of a cat). Accidental but very characteristic sounds uttered and found by others to be expressive (such as SH for friction, K for sharpness, conflict, B for roundness) gradually became the basis of organized language. As the languages of China, those of Africa, and those of India-Europe, are of apparently different origins, it is probable that many groups originated independently, and that the spontaneous languages of different tribes were gradually eliminated through social intercourse, some one form in each case being triumphant over all the others. (The old legend of the Tower of Babel may, according to the Prince de Cassano, refer not so much to an event that caused the confusion of various tribal tongues, as to the discovery of such existing diversity when the



## OUR MINDS AND OUR MOTIVES

### Language (*Cont.*)

world's first great engineering enterprise brought into one place and under one management many more people than had ever been congregated under such circumstances.) The languages of Europe and India (with a few exceptions, such as Czech and Basque) are of common origin. Their common parent has been partly reconstructed as Aryan or Indo-Germanic. From this common parent were derived Sanskrit, Greek (Latin, French, Italian, Spanish, Portuguese, Roumanian), Gothic (Old English, German, the Scandinavian languages, Dutch, etc.) and from a combination of Old French and Old English we have today the mixed but integrated tongue called English. The systematic arrangement called Grammar followed long after the period of disconnected phrases. The two simplest words in English, Yes and No, do not fall within any grammatical classification (they are not "parts of speech"); they are examples of complete, primitive phrases. Written language is only the shadow of the true language (i.e., of Speech). When a language is no longer spoken, even if it continues to be written, it is called dead because it ceases to change, and evolution (change) is life, in language as in everything else. A living language, despite all attempts at standardization, is in a constant state of flux—a fact which is of the utmost importance in psychology, since it makes all definitions relative. The only standard of

## OUR MINDS AND OUR MOTIVES

### Language (*Cont.*)

correct language is "usage", which means the daily practice of the people who use the words or phrases for the sake of their meaning to other people. Usage does not mean the opinion of supposedly "educated" people, who often derive their usage from books and not from daily use in social intercourse (which books in turn quote the practice of the same educated people as their standard of correct usage—a perfect circle on which "dictionary pronunciations" are based, in defiance of the laws of language). "Usage", in reference to a word used in, say, commerce, would mean the pronunciation, spelling and meaning adopted, knowingly or not, by successful business men, lawyers, newspaper men who are interested in that idea, novelists who write about business affairs, and so on. (E.g., since the word "scenario" is used principally in the motion picture industry, the pronunciation adopted universally in that industry, viz. Senar'yo, is correct usage, and not SHenario as given in the dictionaries.) The fact that language evolves incessantly, combined with the fact that it originated in a haphazard manner in no way corresponding to modern concepts, is responsible for much confusion of terms—a confusion highly favorable to fortune-tellers and others. Nor can any language, even an invented one, be standardized, since it would always be necessary to define one term either by another

## OUR MINDS AND OUR MOTIVES

### Language (*Cont.*)

term in that language, or by translation into one or several languages, the words of which do not connote exactly the same thing. (E.g., the word "cake" in English includes the connotation which gives us the phrase "a cake of soap", but that same article in French is called "a bread of soap": thus, in one sense, E. cake = F. bread, and an international language defining its word for either "bread" or "cake" by either English or French would leave every possible doubt as to the connotations of its word.) It has even been found impossible to adopt a standard system of weights and measures (the metric system) without reference to actual, physical standards, and when the physical standards have been found to disagree with the theoretical standards (as when the standard litre was found to differ from the cubic decimeter), adjustments have become necessary which have falsified the entire theory. The tendency is nevertheless toward greater and greater standardization, and there are few terms in any leading language which have not been given some artificial limitations, either by science or by the courts of law—even if those limitations are not recognized by the general public. Until such standardization goes very much further, and succeeds of general acceptance, a true science of psychology will be impossible, since each writer will have more or less to define his own terms.

## OUR MINDS AND OUR MOTIVES

### **Language** (*Cont.*)

Linguistic facility consists of two distinct elements: (1) congenital capacity, inherited within families, usually in the form of intelligence (since thought and language are two sides of the same curve); (2) acquired, imitative mastery of the sounds of a particular language or of several languages, dependent entirely on one's early environment. Any child born in any country of any parents will acquire the language of the family in which he is brought up (e.g., an American child, of English-speaking parents, left at birth exclusively with Chinese parents who speak nothing but Chinese will acquire Chinese exclusively and perfectly), and will later find it difficult to speak even the language of his own parents without a foreign accent, unless he has had occasion to hear and repeat the sounds of the other language in early childhood. The child acquires first the tone of the voice (largely from the parent with which he is in most frequent contact during the first two years of life); then (repeating the experience of the race, according to Biogenetic Law, q.v.) he uses interjections and brief phrases, and later simple sentences, in which the verb (action word) plays the predominant part. No consciousness of any logical order of words in the sentence arises until the child is four to six years old, or even older. Most adults continue to use through life phrases so acquired, unconscious of the individual value

## OUR MINDS AND OUR MOTIVES

### Language (*Cont.*)

of the words of which those phrases are composed.

As language is always learned empirically (i.e., from practice), few people ever rise to the conception that language, as all other living things, is entirely an evolutionary process, and that words of themselves have no absolute meaning (the exception being imitative words which preserve a large proportion of significant sounds, such as "splash, flash, cut, stop, go, much, growl, squint," etc.). Thus they laugh at a foreigner who fails to understand their language, and shout at him as if he were deaf; and they accept without question the absurdities of spelling and grammar which have been handed down to them, even rejecting with scorn the suggestion of linguists that language would be greatly improved in two generations if the process of evolution were given free rein, and if children were allowed to speak freely and ungrammatically (e.g., by saying "I goed, I knowed, I seed" instead of "I went, I knew, I saw", which surviving irregularities would, but for interference, have disappeared long ago).

The two elements of linguistic ability previously mentioned, viz. understanding and mimicry, give rise to two types of linguistic proficiency: (1) the forceful and varied use of language, characteristic of intelligent, educated people; (2) the able mimicry of the sounds and phrases of many languages—the



## OUR MINDS AND OUR MOTIVES

### **Language** (*Cont.*)

polyglot talent, found in hotel waiters in Europe, in crowned heads, and in people who have traveled much in early childhood. One of these forms can, and usually does, exist without the other, probably because a child who has had to dabble in a number of languages has spent therein the mental energy and time which would have gone to the mastery of one language. As, however, the capacity to acquire, imitatively, the sounds of a language, dies very rapidly in a child after the first few years of his life (just as the capacity to mimic parental tones dies about the second year), it would be desirable to let the child, in the fourth or fifth year, acquire conversational fluency in any language that may be useful later in life, without associating that speech practice with any systematic work in reading, writing or grammar. A child who is allowed to reach adolescence without such imitative practice in a spoken foreign language will probably never acquire that language satisfactorily. Cf. **Analogy**.

**Laughter**, an expression of mirth due (according to McDougall) to a desire to protect oneself from sympathizing with the misfortunes of another. "The smile is beautiful, the laugh is ugly." "Laughter vowels" (i.e., the vowel sounds one produces when laughing), are said to be highly indicative of character or mood (according as they are habitual or occasional): ah-ah is the laugh of



## OUR MINDS AND OUR MOTIVES

### **Laughter** (*Cont.*)

whole-hearted understanding, sincerity, sympathy; eh-eh, that of a skeptic or an old man; ee-ee (spelled "tee-hee" in the comic strips) indicates naïveté; oh-oh is supposed to characterize a rotund person, who finds it too much effort to laugh ah-ah; oo-oo is sarcastic and teasing. Laughter which forms a ripple like the musical scale is said to indicate a care-free, happy disposition, with a strong element of cajolery (q.v.). Laughing "through the nose" is almost a sneer.

**Laziness**, reluctance to act, partly through inadequate endocrine secretions (see **Glands**), largely through the acquired habit of letting others do it—a habit forced on many children by fond parents and grandparents; the only remedy appears to be Necessity.

**Liars**, see **Lying**.

**Libido**, in Freudian parlance, the instinctive wishes or cravings which seek satisfaction in all human conduct; the will to enjoy, the repression of which is the cause of mental conflict (q.v.). Cf. **Desire**.

**Living, joy of**, the satisfaction that comes to one who is in good health, whose mind is profitably occupied in interesting pursuits, and who still has worth-while achievements ahead of him.

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**Loathing** or Disgust, a natural and uncontrollable feeling arising from the instinct of repulsion. People in whom this instinct is high congenitally, or in whom it has been intensified by early training, find it difficult to accommodate themselves to environment that others consider highly desirable. Mental loathing or abhorrence is similar, but entirely brought about by education.

**Localization of functions** or Cerebral Localization, the theory that various parts of the brain have distinct functions, and that speech, vision, hearing, etc., are centered in definite areas, a lesion in one of which will cause aphasia (loss of speech), in another, agraphia (loss of ability to write), etc. This theory is now well established. It should not be confused with the now disproved claim that there are localized "faculties", such as honor, will power, etc. Cf. **Faculty**.

**Logic**, the science of reasoning; also, aptitude (native or acquired) to reason deductively. Logic differs from Psychology (according to Creighton) in that Psychology is interested in the ways of thinking for their own sake, while Logic is interested in the value of the ideas as representing facts in a real world.

**Loquacity**, habit of talking a great deal, excessive fluency in speech. Loquacity is commonly associated in the popular mind with an empty head,

## OUR MINDS AND OUR MOTIVES

### **Loquacity** (*Cont.*)

which talks for the joy of talking. That view is not justified. It is true that most loquacious people have nothing worth while to say, but that is also true of others who, not being so gifted, do not so conspicuously advertise their banality. Loquacious people include a proportion of intelligent and well-informed speakers, many of whom give expression to their gift as much in writing as in speech (newspaper men, publicity men, etc.)—one method being as satisfying to them as the other. Foolish loquacity, inability to hold one's tongue is called Garrulity (q.v. for further discussion).

**Love**, the tender emotion that finds satisfaction in giving. It is commonly confused with one of the following: (1) Fondness or liking, which seeks the company of those from whom it receives pleasure; (2) Lust or appetite, which seeks physical satisfaction in possession and use (as in "love of money" for "lust of money", or "free love" for "free lust"); (3) Infatuation, or "falling in love", a mixture of the mating instinct with fondness (temporary or permanent) and with temporary blindness. One who is infatuated (or "in love"—the true nature of the passion being known only by its duration) considers the object of his passion different from all other beings, and refuses to analyze his or her qualities. When the blindness

## OUR MINDS AND OUR MOTIVES

### Love (*Cont.*)

disappears, real love may be found to have taken the place of the fondness.

Love (in the true sense given above) finds its pleasure in the presence of the loved one and in his well-being, pain in his absence or his suffering. Therefore it expresses itself physically by the act of drawing near to the loved one (in caresses, embraces, etc.), smiling, speaking gently or singing, imitating the loved one, abasing itself (kneeling, etc.), making use of diminutives (as if to make itself more easily possessed). (Mantagazza.)

While the mating instinct and the parental instinct are different, and give expression to different forms of love, unselfishness remains as the keynote of that emotion, as also in Filial Love, and in Fraternal Love (and Love of Humanity). As analyzed by Henry Drummond from St. Paul's Epistle to the Corinthians, love consists of:

Patience ("long suffering"), love passive.

Kindness or "giving pleasure", love active.

Generosity (the opposite of envy).

Humility (saying nothing about the good one has done).

Courtesy ("seemly behavior").

Unselfishness (not seeking things for oneself at all).

Good Temper (see **Temper**).

Guilelessness (absence of suspicion, "thinking no evil").

Sincerity (cherishing the truth, at any sacrifice).

## OUR MINDS AND OUR MOTIVES

**Loyalty**, whole-hearted adherence to an institution, a person, a creed; love combined with continuity of purpose.

**Luck**, unearned good fortune. Despite the opinion of those who would have luck as merely the observed favorable result of the law of averages—while the unfavorable results pass unnoticed—mankind persists in the belief that some individuals are naturally luckier than others. Hyperesthesia (q.v.) may be a contributing factor: a card player absorbed in his hand sees nothing but that hand; one who is unconsciously watching the facial reactions of the other players, and perhaps hyperesthetically reading their exact cards as reflected in their eyes, and playing by hunches (i.e., acting upon the unconsciously obtained information) may be the luckiest player at that game. The casualness of highly suggestible people may thus be the very explanation of their proverbial luck.

A metaphysical explanation of luck is given in the law of Karma (q.v.), according to which luck would be the result of our actions and accumulated knowledge during previous incarnations.

**Lunacy**, see **Insanity**, **Mental Deficiency**.

**Lust**, an immoderate craving or appetite. See **Love**.



## OUR MINDS AND OUR MOTIVES

**Lying**, concealment of the truth, or suggestion of an untruth. "Any statement of truth which is so framed as to be falsely understood conveys a lie." (Clayton Hamilton, "Theory of the Theatre".) Considered subjectively, lying is the intent to deceive (some say, "the intent to deceive one who has the right to know the truth"). Owing to the ambiguity of language itself, and to the different interpretations which can be placed on the same statement according to one's education and associations, it is seldom possible to brand a statement as a definite lie, still less to describe an act as intended to deceive.

Lying is the equivalent, in the conscious world, of Nature's protective mimicry, the intent of both being Adaptation to Environment (q.v.). Every plant and animal is unconsciously seeking to deceive its enemies by assuming (through Mutation, q.v.) characteristics of form, color, motion, that will disguise its identity in its habitual surroundings: the leopard's spots resemble the shadow of the leaves as he lies on the branch of a tree; the summer and winter coats of polar animals enable them to escape notice by matching the prevalent color of the season; the leaf insect can hardly be distinguished from the leaf on which it feeds. Self-Protection is the first law of Nature. In the unconscious actions of the body, man follows the same law, tending to become like his environment in manners, tone of voice, bearing, etc. To be



## OUR MINDS AND OUR MOTIVES

### Lying (*Cont.*)

sufficiently like one's environment to be accepted as part of it, yet sufficiently unlike to be indispensable to the rest, is called Success (defined here as "complete adaptation to environment"). One who, for some reason, is conscious of failure in either that assimilation to his environment, or that specialization of function from which he derives his livelihood, uses the resources of language to conceal his shortcomings. Lying is part of Competition, or Struggle for Life. Society, however, in offering to the individual its own peculiar advantages, such as protection from attacks on his life or his property, has the right to demand of him certain standards that will make possible the continued existence of the group (cf. the entries **Economy** and **Ethics**); hence its opposition to injurious lying, and its mild condemnation of other forms which appear to be of little consequence. "An injurious lie," said Mark Twain, "is an uncommendable thing; therefore let us all try to stick to the other kind."

Since the object of lying is to conceal an assumed or real inferiority, every form of vice or fault will have its corresponding lies. The following (which may further be combined with each other) are some of the most common forms:

1. *Lying through pride.* One whose imagination and vanity are greater than his ability to achieve will invent creditable achievements, will

## OUR MINDS AND OUR MOTIVES

### Lying (*Cont.*)

brag of and exaggerate everything he has done ("make it sound big").

2. *Lying through weakness*, to conceal poverty, humble origin, lack of opportunity. Subject races, timid children, are in this category.

3. *Lying through laziness*. One who is too lazy to finish a task, a disordered mind, one lacking in will power, will lie to conceal the fact that something is not ready which was promised, or will represent as done carefully a job which has not received proper attention; they will claim as their own the work of others rather than admit failure.

4. *Lying through excessive kindness or tact* (the "Yes Man"). One who dislikes giving offense or even failing to please another will arrange the truth in such a way that it will be substantially a lie, and will withhold unpleasant truth whenever possible.

5. *Lying through fear* (fear of failure, of poverty, of loss of a desired advantage). This is the most habitual, the most serious and the most injurious form of lying, common to primitive minds which have not risen to the concept of social duty. Thinking that they would rather have an advantage so secured than do without, they are even inclined to look down upon others who would sacrifice self-interest to social duty.

Misleading forms of speech which are often

## OUR MINDS AND OUR MOTIVES

### Lying (*Cont.*)

taken by the listener for lying, even if the speaker's intention is not to deceive, include:

1. *Exaggeration* for artistic emphasis or from vanity. Matter-of-fact people find it difficult to understand that a departure from literal truth may ever be necessary in a work of art.

2. *Association of ideas* (q.v.). People often form their own picture, expecting to find together various things which they have been accustomed to find together, although the speaker has not indicated that those things are found in the particular instance. Thus a house for sale might be entirely without doors between the various rooms, although the prospective buyer would visualize it with doors until otherwise informed.

3. *Evasion, alibis*. One may avoid answering a question, as by asking another which turns the attention in a different direction; yet the second question would create the impression of an answer.

4. *Diplomacy*. The listener's vanity may assume as true that which has not been denied.

5. *Equivocation, ambiguity*, the resort of ancient oracles and modern fortune-tellers.

6. *Casuistry, hair-splitting, mental reservations*. See **Casuistry**.

7. *Fallacies* (q.v.). The use of statistics lends itself to a vast variety of fallacies; so do "scientific conclusions."

## OUR MINDS AND OUR MOTIVES

### **Lying** (*Cont.*)

8. *Quotations* from hearsay, reports, newspaper accounts.

9. *Psychological optimism*, assuming as already existent that which is not yet "visible", in order to help bring it about, as when a doctor tells the patient of an improvement which is not yet a fact. Cf. **Affirmations, Denials, Mental healing.**

## M

**Magic**, a group of practices based on ceremonial appeal to various deities or demons (q.v.). When magic became a public menace and was forbidden, the more legitimate magical practices continued under the name of White Magic, from which the sciences of Astronomy, Physics and Chemistry were developed. See **Animism**, **Astrology**.

**Malthusianism** or **Malthus' law**, the theory that population tends to increase faster than the available food supply. It was this theory that led to the discovery of the principle of Struggle for Existence as part of the law of Natural Selection (see **Evolution**). It is also responsible for modern birth-control movements. Malthus propounded his theory before the days of applied science; there are many who now consider that science may be able to increase the food-supply in proportion to the increase in the world's population.

**Mania**, a morbid desire or craving to perform an action without sufficient motive. See **Mental deficiency**, **Insanity**.

**Marriage**, union of the sexes, according to any plan recognized by society at the time. In the

## OUR MINDS AND OUR MOTIVES

### **Marriage** (*Cont.*)

present plan of intended lifelong monogamy, importance attaches to the selection of a partner for more than physical attractiveness. The following tests are suggested tentatively, as summing up most of the "rules" laid down by various authorities:

1. Similarity of tastes, involving presumably a somewhat similar social environment and an education that is not too widely dissimilar.

2. Approximately equal intelligence (q.v.) and sense of humor.

3. Balance of will. Both of the parties at the same time should not be possessed of a dominant, assertive will; nor should both be undecided, or hasty, or slow.

4. Balance of sex (manliness and womanliness; see **Masculine**).

5. Readiness to give and take (willingness to make and adhere to clear financial arrangements giving each entire control of whatever he or she can best manage; acceptance of the principle of loving equality).

6. Physical inventory and medical examination.

7. The intention of permanence.

The test of true love alone, i.e., anxiety to give without counting, would probably ensure the right personal relations, but it might fail to ensure the necessary opportunities for one's offspring (health



## OUR MINDS AND OUR MOTIVES

### **Marriage** (*Cont.*)

due to good heredity, environment due to financial situation of parents, social opportunities).

After marriage, even if the above principles have been partly disregarded, the following will be helpful:

1. Financial responsibility (each receiving and being accountable for a definite proportion of the joint income); plans for home financing, insurance and savings.

2. Sincerity (willingness to discuss problems as they come up, including personal ones; agreement on policies concerning the children).

3. Mutual regard—neither doing what might be offensive to the other; physical respect for each other.

4. Deliberately continued courtesy, without taking each other's presence for granted.

5. Cheerfulness and praise, the oil of married life.

6. Planned vacations for each separately, and planned "days off" for each, to ensure the feeling of independence so necessary to overcome subconscious objections.

**Masculine vs. Feminine psychology.** The physical sex of a person is not always conclusive evidence of the mental sex. Most people are mixtures of masculine and feminine elements in varying degrees, dependent largely on their

## OUR MINDS AND OUR MOTIVES

### **Masculine vs. Feminine psychology** (*Cont.*)

endocrines (see **Glands**) and on the habits acquired in earliest childhood. The essential masculine character is aggressiveness (willingness to fight in order to bring supplies to the family, and in defense of the family). It is typified by the animal in fighting posture—rigid, attentive, insensitive to personal harm. The essential feminine character is gentleness (charm, personality, passivity, caresses, softness). See **Sexual characteristics**. The pioneer type (angular, rough, ungainly, hairy, reckless) is masculine.

**Master of wisdom**, see **Adept**.

**Materialism**, a philosophical system (opposed to Spiritualism) which assumes that the physical universe requires no outside or supernatural sustaining force. "Materialism is like a grammar that recognizes only nouns; but reality, like language, contains action as well as objects, verbs as well as substantives, life and motion as well as matter." (Will Durant, "History of Philosophy.")

**Materialization**, see **Spiritism**.

**Matter**, the part of the universe that falls under the senses. As the senses themselves are matter, the existence of matter ultimately cannot be proved and it is contended by some that matter is a noumenon (q.v.)—an illusion. Matter has been

## OUR MINDS AND OUR MOTIVES

### **Matter** (*Cont.*)

analyzed as consisting of so many chemical "elements", themselves composed of positive and negative electrons or units of one substance which possesses powers of attraction and repulsion. Between the electrons are spaces proportionately as great, in comparison with the bulk of the electrons, as the space between our sun and one of our planets (the solar system being in fact a macrocosm or large scale replica of the "grain" of matter). That power of attraction between electrons is held by some to be similar to, or identical with, the attraction of love as we know it, the two kinds of electrons being themselves apparently the prototype and perhaps the cause of the male and female elements in Nature.

**Mechanistic philosophy**, the system of belief which considers the universe as a self-contained mechanism which receives no force from outside, physical or mental, so that everything that can ever happen in the future is the necessary consequence of the interaction of the forces now existing. "Tout est donné" (All is given: there are no factors that are withheld). This system denies the supernatural, and by implication denies the soul (in so far as the soul would be something apart from material forces). It does not necessarily deny the remote creation of the universe, and it is reconcilable with the belief held by some

## OUR MINDS AND OUR MOTIVES

### **Mechanistic philosophy** (*Cont.*)

that God made the universe with all its laws, and that evolution is the working out of those laws. See **Creation, Evolution, and cf. Destiny.**

**Meditation**, "the Silence", taking to oneself a subject of thought for quiet consideration. A position of bodily forgetfulness (relaxation, absence of distractions) is desirable for meditation. The body should not be so tired that an effort is required to keep awake. The following summarizes, in personal form, the most successful plans recommended by authorities for meditation:

1. Specifically, what am I trying to accomplish by this meditation?
2. Have I gathered and classified all the data?
3. Am I free from prejudices in this matter? (If I suspect myself of bias, I now resolve to be impartial. I will take nothing for granted. I will particularly look for solutions in the opposite direction from the one in which I have been looking.)
4. The reasons why I seek this object are . . . (Here picture vividly the pleasure to be had from a happy solution of the problem, the painful consequences of failure. Fill the mind with a strong desire for a satisfactory outcome.)
5. Now I listen to the voice within. (Relax; breathe slowly and deeply, evenly; silence all consciousness and listen. Do not interrupt or

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### **Meditation** (*Cont.*)

argue, even if the first reactions seem foolish. If there is no one near, speak to yourself aloud or just above a whisper, saying, without paying any particular attention to it, just what comes to your mind. Do not hesitate to speak the words that come to your lips. Sooner or later there probably will come an apparent inspiration.)

If this is done just before retiring, the same subject should be kept in mind right to the instant of going to sleep, and one should be prepared in the morning to find some simple and very obvious truth forcing itself on one's mind—"common sense", alias the memories of all one's past, presented as a plain rule of conduct. Cf. **Prayer**, **Intuition**.

**Megalomania**, the delusion of grandeur or greatness, a form of insanity in which the patient imagines he is some exalted personage. See **Delusion**.

**Melancholia**, see **Gloom**, **Insanity**.

**Meliorism** ("betterism"), the belief that the world can be, and is being, steadily improved by conscious human effort. See **Effort**.

**Memory**, "the knowledge of an event or fact, of which meantime we have not been thinking, with the additional consciousness that we have thought or experienced it before." (William James.)



## OUR MINDS AND OUR MOTIVES

### Memory (*Cont.*)

"An idea is a memory if it is accompanied by the feeling of familiarity." (Titchener.) The question of good or poor memory refers really to one's ability to recall at will what one has perceived, since it is proved (as by hypnotism, suggestion, and by a study of the diseases of the memory) that not a single sensation of a lifetime is ever—except through a brain lesion or some other physical cause—completely lost. Cases have been observed of a person's remembering verbatim, months or years later, some passage heard or read, even in an unknown foreign language, to which no conscious attention had been paid at the time. It is also asserted by many who have been revived after drowning that a panorama of their life in minute detail appeared to them at the time of the drowning (cf. **Dream** as to the instantaneous character of such happenings). Everyone has occasion in daily life to regret his having forgotten some fact, only to find that fact leaping back into consciousness at a later time, when it is no longer sought. Memories of earliest childhood, in full detail, come back after forty or fifty years' oblivion. Therefore, so far as retention of facts is concerned, a "good memory" is everyone's possession, but lack of ability to recall the desired facts makes it often a "poor memory."

To improve one's memory, then, one should do whatever will improve recall. One should secure



## OUR MINDS AND OUR MOTIVES

### **Memory** (*Cont.*)

for each impression which it is desired to recall later: (1) an intense emotional content, by associating it vividly with feelings; (2) a wide variety of associations, so that any of them will bring back the sensation. For example, if one would remember specifically that a man wore a red tie, and not a green one, and one has a poor memory for colors, one should visualize the man as being chased by a bull. Other sensations can be recalled through associations of form, color, motion, sound, odor, taste, etc. Most people have a naturally better eye than ear memory, recalling the printed word more readily than the spoken word, a picture quicker than a sound. Each person should ascertain his strongest medium, and make use of it in preference to the other. It is probable, however, that one with a naturally poor recall will never equal, by means of any practice, the spontaneous performance of one with a naturally good recall.

Merton ("Vocational Counseling") claims that there are three different kinds of spontaneous memory: memory for facts, i.e., things seen or heard; memory for system, i.e., history and sequences of events; and memory for duration (time). One person may have a good duration (time) memory without remembering events in their true sequence, or a good sequence memory with a poor memory for actual facts. This belief,

## OUR MINDS AND OUR MOTIVES

### **Memory** (*Cont.*)

if generally accepted, would change much of the present procedure in taking testimony.

When a memory comes without the feeling of recognition, we consider it as an "original idea" (see **Idea**), but it is only a reminiscence. Poets who use limited forms of construction with a restricted vocabulary of sonorous and riming words, and who often limit their subject matter to lofty thoughts, are frequent victims of reminiscences, using as their own a line or a rime which has just "come" spontaneously, but which is really another's. Musicians unconsciously plagiarize melodies. The opposite of the reminiscence is the familiar "I have seen this before" idea, which almost overwhelms one as he views for the first time an architectural masterpiece, or a group of people. This feeling is due to the recognition of some part of the whole, which spreads the feeling of recognition over the whole. (The explanation that one has seen it "in a previous incarnation," even if it were within the field of science, would be unnecessary.)

The normal vividness of a conscious memory diminishes rapidly with time, a "soft focus" or highly imaginary picture gradually replacing the original until the latter becomes little more than a myth. Hence the musings of old people and the halo cast around the past.

Forgetfulness, it is claimed by the Freudian

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### Memory (*Cont.*)

school, is the result of an unconscious desire: we forget what we do not wish to remember—what wounds our vanity, our pride, what reminds us of a wrong we have done; we forget unimportant details because we despise them; we forget the name of a bore much more quickly than that of a new flame, a foreign name suggestive of common extractions more readily than the distinguished name of a family one hopes to get acquainted with. Forgetfulness, on that theory, is an inhibition caused by a stronger desire—usually a fear: knowing what we forget, we know what we are afraid of. The theory also explains the halo cast around old memories: we remember what pleases and forget what displeases.

Each sensation (q.v.) implies a corresponding memory. There are localized brain centers for sight, hearing, speech, writing, etc., and an injury to such a center will cause the loss (partial or total) of the function. Thus one may see his face in a mirror and fail to recognize that the image is of himself. (If, however, the tissues are not destroyed, the removal of the obstacle will restore the memory.) The exact mechanism of more complex memories is not known, beyond the fact that they involve many brain centers at the same time. Thus a memory of a pleasant meeting with another person would combine in a network of association memories of sight, sound, odors, mo-

## OUR MINDS AND OUR MOTIVES

### **Memory** (*Cont.*)

tions, etc. The fact of recalling one sensation of that group (such as seeing a color similar to the one worn by the person) will, or at any rate can, bring back the other sensations of the same group (sounds, speech, etc.). This association is explained on the assumption that the higher brain centers coordinate all sensations on a basis of contiguity in time or space. Some hold that the brain is a place of physical storage for sensations (although the greater part of it is used for the process of thinking, and only the smaller part is used for localized sensations). The brain itself contains about three billion cells (or, including the spine, ten billion), which would be ample to accommodate all the sensations of a lifetime. Thus a visual sensation can be perceived in 1/25th (or 1/20th) of a second. In a 50-year life of 16 waking hours a day, one could perceive 26 billion visual sensations. But sensations are continuous and not separate, and they are mostly repeated over and over again (as when we see the very same room day after day), so that a very small portion of that number would suffice. Even multiplied by the number of the senses (including kinesthesia, heat and cold, etc.), there might be enough brain centers to store every sensation, even if it were known that one cell can store only one sensation; and as the cell is a miniature universe (microcosm), its storage possibilities may be far more

## OUR MINDS AND OUR MOTIVES

### **Memory** (*Cont.*)

complex than that. Others hold that the physical storage theory is unnecessary, the function of the brain being to arrange interchanges in such a way as to minimize the number of new sensations: this is done by the differentiation of centers, which takes place from birth onward. Perhaps memory is merely a name we give to the fact that a certain stimulus passes more readily over a certain set of nerve centers, from having passed over it before (just as the wear of a steel rail would indicate the proportion of cars that had passed over that section of the track; or as the speed of an engine, which is a result but not a specific part or combination of parts). This theory would agree with the fact that the neurons, at birth, are largely undifferentiated. In any case, one must assume that each individual has a congenital tendency to form certain nerve combinations (his disposition, temperament, native faculties, aptitudes, traits, etc.) which form the basis of the habits he is more likely to acquire.

**Mendel's law of heredity**, see **Heredity**.

**Mental deficiency** or Feeble-mindedness or Amentia, a state of mental defect existing from birth or before the twelfth year, due to incomplete cerebral development, in consequence of which the person affected is unable at maturity to support himself independently. In idiots (see below) the



## OUR MINDS AND OUR MOTIVES

### **Mental deficiency** (*Cont.*)

actual number of cortical cells is less than normal. Any child who, at 9 years of age, shows a mental age of 7 or less (see **Intelligence**) is mentally defective. A child whose development is arrested at 2 years of age is an *idiot*; one whose development is arrested between 3 and 7 is an *imbecile*; one whose mind ceases to develop at 12 is a *moron*. According to the American Association for the Study of the Feeble-Minded a high-grade moron can use machinery, can care for animals, can do routine work without supervision, but cannot plan. Sixty-six per cent of the cases of mental deficiency are inherited, according to the Mendelian Law (see **Heredity**). The mentally deficient are among the most prolific breeders.

**Mental healing**, any system of treatment of mental or physical ill-being in which some system of belief—whether in a supernatural power or in some infinite power within the individual—is called upon to play the principal part. If the appeal is religious, it is often called Divine or Metaphysical or Christian Healing (Christian Science and New Thought being varieties). Dr. Richard C. Cabot, Professor of Clinical Medicine in Harvard University, says on the subject: “At least three-fourths of all illnesses cure themselves without anybody’s finding out that they exist. . . . Typhoid fever has a 10% mortality. That



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### Mental healing (*Cont.*)

means that in 90% of cases it cures itself, for we do nothing really curative in that disease. . . . One lists about 215 diseases known to medical science, and of these there are about eight or nine which we can cure by drugs or surgery. The rest cure themselves or are not cured. The vast majority cure themselves. . . . If such everyday matters as work, play, love, rage, fear, have . . . widespread and demonstrable effects on the body, it seems natural that a quickening of that central energy to which I give the name of religion would affect the health. . . . I define a man's religion as whatever is at the center of his thought and energy. . . . Religion would tend to improve any man's health, first by removing conflicts, worries, remorse (and their bad effects on the tissues), and secondly by the influence of these positive emotions [happiness, joy, gratitude, love] which we have every reason to think have an effect upon the nutrition of the body and so upon any disease that may be there present. . . . Miracles, like heroism, are born out of the sense of a supreme need. It is often said that they come out of the faith of the sufferer. That is the other half of it; we have the sense of supreme need plus the awareness, the trust that some help is possible."

The *modus operandi* of mental healing varies with the nature of the belief which the patient is

## OUR MINDS AND OUR MOTIVES

### **Mental healing** (*Cont.*)

able to entertain. With the ignorant, physical intermediaries—amulets, charms, fetishes, believed to contain in themselves a mysterious healing force—are sufficient to create the necessary faith. Others use intermediaries also, but attach to them a sacramental value: miraculous waters, exorcism, incense, beads, relics, images, incantations, laying on of hands, the king's touch, etc. To others yet, who hold that matter is an illusion and that God is the only reality, all intermediaries are taboo, and the contemplation of "Truth" is sufficient. Many who do not deny the reality of matter, and who believe that they live in a world of law, believe also that the Power (be it called God or Evolution) which has placed them where they are has also endowed them with the ability to cope with whatever situation may normally arise, and look within themselves for the solution of their troubles, usually trying to make contact with their unconscious (subconscious or automatic or natural) processes, and indirectly stimulating the secretions of the glands (q.v.) which perhaps are most effective in healing them. Many more mix those different systems in forms which, illogical though they be, may yet succeed of their object, which is to create a strong belief in the possibility of recovery with some invisible and unmeasurable help. Since the only test of effectiveness is faith, ignorant people, who do not seek natural explana-

## OUR MINDS AND OUR MOTIVES

### **Mental healing** (*Cont.*)

tions but accept all results as being of supernatural origin, are able to build up a greater faith, and are therefore more commonly healed by faith than the more intellectual. For the same reason they will often be cured by worthless remedies if the accompanying testimonials are sufficient to convince them. Dr. Cabot cites Koch's tuberculosis remedy as an example of a worthless remedy which was widely successful in effecting cures, so long as doctor and patient believed in it.

Mental healing in all its forms assumes that the sole cause of disease, inharmony and poverty (the latter being included by practically all mental healers among the evils to be cured), is to be found within the individual's consciousness. This view is partly true, since most habitual conditions are brought about by the continuous operation of one's desires (q.v.); but it partly disregards the existence of outside conditions: no one would choose to eat poisons instead of nourishing foods, or to stand in the path of an oncoming train. Success (including health, happiness and prosperity) is the result of complete adaptation to environment; sometimes, therefore, it is necessary to change one's environment (occupation, location, diet, exercise, etc.) as much as it is necessary to change one's attitude to it. Mental healing is no substitute for compliance with the laws of Nature. See **Affirmations, Denials, Healthy-mindedness.**

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**Mental reservation**, holding back one part of a statement in such a way that the part expressed represents less than the whole truth, as when saying, "I am always glad to see you," mentally adding "when you bring me some money." See **Casuistry**.

**Mental tests**, see **Tests**, **Intelligence**.

**Mesmerism**, a name formerly given to hypnotism (q.v.), after Dr. Mesmer who practised it at the end of the 18th and the beginning of the 19th century.

**Metaphysical healing** or Divine healing. See **Mental healing**.

**Metaphysics**, the science of first principles. It was once divided to include Ontology, or the science of existence in general; Cosmology, or the science of the world; Psychology, or the science of the soul; and Theology, or the science of God. With the advent of the scientific method (q. v.), metaphysics has been relegated to a secondary place. The term is now used extensively by believers in the doctrine of spiritualistic monism and in its corollary that matter is an illusion and sickness an "error thought" (Christian Science) or that units of mental states become visible to us as matter (the mind-stuff theory; Unity School and many adherents of New Thought). See **Mental healing**, **God**.

## OUR MINDS AND OUR MOTIVES

**Metempsychosis**, the Oriental belief in the transmigration of souls through the bodies of various animals and of man. This belief resulted in the selection of certain privileged animals (the cat, the cow, the pig) as of particularly sacred origin. The doctrine is commonly held in India, and is the foundation of religious vegetarianism. In somewhat refined form it is called Reincarnation (q.v.) and does not assume that a soul, having once entered a human body, ever goes back into an animal body. Metempsychosis was the pre-scientific form of the theory of Evolution (q.v.), in that it recognized the fundamental unity of all life and the progress of "life" from the inanimate, through the vegetable and the animal, up to man. Cf. **Soul**.

**Mind**, "a stream of processes observed through consciousness, its manifestation at any 'present' time." (Titchener.) So far as is verifiable by the scientific method (q.v.), Mind may be only a name given to an observed series of results (such as "speed" or "beauty"). All the other conceptions, such as those described below, which assume that Mind is an entity, are to that extent metaphysical or unverifiable—which does not necessarily mean false.

Various schools of metaphysics offer the following explanations or definitions: (1) Spiritualist Monism holds that matter and mind are one,



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### **Mind** (*Cont.*)

matter being only an appearance of mind, an illusion, a number of units of mental states become visible (the mind-stuff theory); some go further and hold that there is only one mind, viz., the mind of God, which is perfect, so that all thoughts of imperfection are errors (Christian Science); some conceive of Matter as a coarser form of Mind, as the result of passing through several intermediary steps (the emanation theory, Theosophy, Hinduism). (2) Some Dualists hold that Matter is one thing and Mind another, Mind being present concomitantly with matter in the form of atoms of mind, one for each atom of matter (the mind-dust theory). As, however, Matter is now known to consist of much smaller units than atoms, viz. of electrons the combination of which in various manners forms the atoms, the word "atom" would have to be understood in the sense of "smallest particle". (3) Other Dualists hold that Matter is one reality, created as such by God out of nothing, and that there is another reality, the Soul (a spirit created by the Eternal Spirit, God), present in Man only; and that Mind is merely a mechanical interaction of physical (material) forces. This is the teaching of the Roman Catholic Church, which practically does not recognize the existence of Mind apart from the brain, but ascribes to Spirit all the qualities that Mind can manifest, on the ground that these are



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### **Mind** (*Cont.*)

of the Soul. (Mind, in this sense, is purely Intellect—a means to an end, an instrument used by the soul in its action upon the body.) (4) Materialists deny the existence of Mind as an entity, holding that all the phenomena of mind are to be accounted for by the evolution of material forces inherent in the constitution of the universe—some known and some perhaps unknown.

Under the influence of metaphysical concepts, it was long held that Matter “obeys” Mind. The James-Lange theory of the emotions (q.v.) more or less reversed the proposition, holding that an action produces an emotion (e.g., that forcing oneself to express happiness will cause one to be happy; that running away from a dog will cause one to be afraid, and so on). It is now held by many that Mind and Body are as the two sides of a curve, the convex and the concave, neither controlling nor being controlled by the other, both reacting concomitantly in the same direction. This is called the Double Aspect Theory, or Parallelism. Thus an emotion is felt at the same time as it is expressed, and the expression is impossible without the feeling. That principle is the foundation of certain systems of “action” cures: if you would feel happy, smile; if you would feel brave, act as if you were; if you would be prosperous, entertain the thoughts that you would entertain if you were. While the principle is true,

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### **Mind** (*Cont.*)

the practice is not easy, for one who knows his shortcomings can never act entirely as though they did not exist (e.g., "forced laughter"). The practice, however, is effective in bringing about the flow of secretions which accompany the desired emotion (see **Glands**), so that one who, instead of running away, makes himself act as if he felt courageous, will actually experience an increase of strength from the additional endocrine (secretion) supply. Some psychologists who recognize the interaction of Mind and Body, however, refuse to conclude that an equivalence has been established. They claim that on certain occasions (as in the case of a perception), the physical causes the mental (hearing a clap of thunder causes one to think of thunder and to be afraid), and that on other occasions (purpose or will) the mental causes the physical. It can never be proved, they contend, that a physical expression is exactly equal to a mental impression. This explanation is accepted by all who believe in the soul as an entity, and who thus reserve for the soul a definite function, over and above all mechanical reflexes.

The division of the human mind into conscious and subconscious or unconscious, as in Freudian psychoanalysis, is a convenient classification of two series of processes for practical purposes, and nothing more. Contrary to popular misconceptions, there are not in the brain two compartments

## OUR MINDS AND OUR MOTIVES

### **Mind** (*Cont.*)

or "stories," one of which holds the conscious mind and the other the subconscious mind, with a trap-door in between controlled during waking life by "the censor". "Conscious mind" is the name given to awareness of one's processes; everything else is what used to be called "Nature". The name "unconscious" fits the automatic processes of the body, over which the will has no habitual direct control (such as breathing, heart action, gland secretions, digestion, etc., which normally go on without our giving them a thought). The name "subconscious" perhaps better fits the multitude of sensations stored in the mind in the form of memories or images, which are not at any given time present in the memory and cannot always be recalled at will, but are nevertheless present and likely to be active in creating the total balance of desires which constitutes conduct. Thus in the subconscious are all the sensations of one's childhood and early life, and all the inhibitions which have at any time been set up against them. (That distinction between subconscious and unconscious is not generally made, and indeed it is impossible to draw any line that would fit all cases: any process which is not conscious is, to that extent, unconscious, but the readiness with which sensations, etc., can be recalled under certain circumstances causes most writers to prefer the name "subconscious".) If the desires

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### **Mind** (*Cont.*)

in the subconscious are not fully balanced by the inhibitions, a state of mental conflict and physical sickness arises, remedied by examining the original sensation (through psychoanalysis), and setting up a stronger desire (the social consciousness) in its place. (See **Unconscious, Dream, Psychoanalysis.**)

**Mind cures**, see **Mental healing**.

**Mind-dust**, "atoms of mind", believed by some dualistic philosophers to be scattered throughout the material universe, concomitantly with atoms of matter.

**Mind, Mortal or Carnal**, "the error consciousness", a name given by some metaphysical healers to belief in the reality of matter. See **Carnal**.

**Mind-reading**, ascertaining what another person thinks, without recourse to language or gestures; sometimes called Telepathy (q.v.), although the latter name applies more properly to communication of thought to absent people (as when one cannot see the other's features, or when placed in different rooms or different houses). Various explanations include:

1. Ordinary character knowledge. One knowing another well enough might easily infer the other's thoughts in many circumstances. The result would be right in more than the proportion of cases indicated by the law of averages.

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### **Mind-reading** (*Cont.*)

2. Muscle-reading. On the theory that **Mind** and **Body** are parallel (see **Mind** above), every thought corresponds to a physical expression, and commonly to a facial expression. A variation of as little as 1/100th part of an inch can be perceived and is unconsciously acted upon. That is indeed the only way we have of ascertaining the feelings of others—perceiving them unconsciously and imitating them on our own faces, thus feeling the same emotion as the other person. (See **Imitation**, and **Expression**.)

3. Hyperesthesia, the perception of an object or motion at such a distance, or of such size, that we are not conscious of it. Hyperesthesia (q.v.) is found during hypnosis, crystal-gazing, etc.

4. Psychometry, or the alleged ability of some clairvoyants to see a "latent image" left imprinted upon the ether by a thought. This theory assumes that thought is a force. (See **Psychometry**.)

5. Wave length. In cases of telepathy (as when a dying son awakens his mother thousands of miles away), either the deepest bonds of friendship, or blood relationship, are invariably found to exist. This creates a presumption that people who have much in common may have (in an at present unexplained way) a common ethereal wave length on which their thoughts (assumed to be a force) would travel. See **Telepathy**. General (unemotional) ideas, such as the concept of the



## OUR MINDS AND OUR MOTIVES

### **Mind-reading** (*Cont.*)

number "722", do not appear to be so carried. Hence the failure of many tests.

6. Astral body. This purely metaphysical explanation is ingenious enough to be mentioned. Theosophists explain mind-reading and telepathy by the presence, in and about each physical body, of another body of finer matter (the astral body, q.v.), not bound during sleep or after death by material limitations of time and space, and thus able to communicate with the astral bodies of others during sleep, trance, etc. Thus a dying son, in a state of physical unconsciousness, could make contact with the astral body of his sleeping mother. The desire to help her son would awaken her, and on awaking she would dismiss the vision as a dream. If, when she went to sleep again, the son had died, his astral body, now entirely free, would be able to communicate with his mother's astral body. This time, sure of her son's death, she would awaken and note the time.

7. Coincidence and the law of averages. This is not an explanation but a denial of mind-reading. In view of well-attested cases, such as Prof. Gilbert Murray's experiments (Psychical Research Society reports), this position is becoming untenable. See **Psychic screen, Superconscious.**

**Mind-stuff theory**, a belief held by some metaphysicians that what we call Matter consists



## OUR MINDS AND OUR MOTIVES

### **Mind-stuff theory** (*Cont.*)

of units of mental states become visible. (Many New Thought and Unity School adherents hold this belief, often without knowing it by name.)

Cf. **Mind** and **Monism**.

**Miracle**, an event unexplainable according to present knowledge of the laws of Nature. It was universally held in early times, and it is still held by some, that a miracle is an intervention by God in human affairs. Others hold that every supposed miracle is the working out of law, according to some method not fully understood. Thus many cures of epilepsy, insanity and other functional and even organic diseases, formerly described as miracles, are now known to have been due to the release of subconscious or automatic forces, acting on the glands (q.v.) of internal secretion and on the nervous system in general. Faith (as fully described under **Mental healing**) is the "releasing power" which makes the miracle possible. For apparitions, etc., see **Hallucination**, **Ghost**.

**Mirror-writing**, writing normally from right to left if one's language is correctly written from left to right (and vice versa). Mirror-writing occasionally appears as a result of brain disturbances. When trying to write with the left hand, many people find themselves writing from right to left, unconsciously following in symmetrical form the movement learned with the right hand. Others,

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### **Mirror-writing** (*Cont.*)

in whom the visual memory of the forms of the letters is stronger than the mechanical impulse, write correctly with the left hand.

### **Miserliness**, see **Avarice**, **Greed**.

**Mistakes of action** (acting contrary to one's intentions) are due, according to Freudians, to an unconscious (subconscious) desire to make the mistake, often through resentment of the task itself. Thus one who is forced to perform an unpleasant task (although he may, consciously, think he is doing it willingly), or to perform a task which will bring pleasure to an enemy or distress to himself or a friend, will make mistakes in the performance. E.g., when trying to conceal one's feelings, and endeavoring insincerely to use pleasant words, one is likely to use accidentally the very word guarded against. One forgets a bore's name, or misspells it, or mispronounces it; or one makes a blot with the ink while writing it. This is due to a subconscious desire to make the person's name "small"—a fact curiously exemplified by an amusing test which anyone can make: Ask one who is known for his emotional intensity to write, in any sequence, the names of a number of his friends and enemies, in ink. The most beautifully calligraphed names will be those of the friends; the names written in small, untidy, cramped letters will be those of the enemies. All mistakes of action are

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### **Mistakes of action** (*Cont.*)

therefore valuable guides to one's subconscious feelings.

**Mistakes of reasoning** include all the logical fallacies (see **Fallacy**). The most common is Generalization—applying to all cases or individuals a conclusion established in one case or a few cases only: thus hatred of “foreigners”, praise of one's own countrymen in general, distrust of those who hold a certain religious belief. The second most common mistake of reasoning is the “post hoc, ergo propter hoc” argument (“after that; therefore because of that”), in which a causal relationship is assumed where a sequence is observed, as ascribing national prosperity to a certain political party when the crops happened to have been good while that party was in power. Mistakes of identification, due to inaccurate observation, retention or recall, or to changes wrought by time, are among the most common. See **Identity**.

**Mockery**, an attitude of amused contempt, often based on partial analysis of the foibles of others; the opposite of charity.

**Modesty**, the reasoned avoidance of display of one's achievements, charms or advantages; the opposite of bragging. It differs from Humility, which is a sense of unworthiness, the opposite of

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### **Modesty** (*Cont.*)

conceit. Modesty is particularly charming during triumph.

**Mohammedanism** or Islam, the religion of most Arabs and of many of the natives of India (who should not be described as Hindus) and of Africa. It teaches the unity of God, self-surrender to His will, the resurrection of the body, and life after death.

**Monism**, the theory that all the universe is made of one substance, as opposed to Dualism which postulates two separate entities, Matter and Spirit. Materialistic Monism interprets the one substance as being all Matter (electricity, so far as at present known); Spiritualistic Monism interprets it as Spirit, looking upon Matter as an illusion, a noumenon, or considers matter as units of mental states become visible. So-called scientific monism sees both matter and consciousness as parallel manifestations of an ultimate reality. Cf. **Consciousness, Mind**.

**Mood**, a feeling having duration but no clearness, resulting from an unexpressed emotion and greatly affected by one's state of health, particularly by one's endocrine condition (see **Glands**); "a weaker emotive consciousness, which persists for some time" (Titchener). A mood is contrasted

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### **Mood** (*Cont.*)

with a passion, the latter arising suddenly and subsiding quickly. Moods are expressed as temper: a sullen mood, forced into action, is expressed as sulky temper. They may be classified as pleasurable (hope, cheerfulness, confidence, contentment, speculation, expectancy, judiciousness, sententiousness, etc.) and painful (despondency, despair, sorrow, regret, remorse, sullenness, quarrelsomeness, revengefulness, etc.). Most moods bear the same names as dispositions (q.v.) but do not exist at the same time: thus one who has a sullen disposition (habitually) may yet be (temporarily) in cheerful mood. One's mood may also be called one's humor. A mood of sympathy mixed with criticism produces what other people call "humorous remarks" or teasing. See **Humor, Wit**.

The name Mood or Mode is also applied to a grammatical form corresponding to the tone of voice, or intention, of the speaker. Thus the indicative mood "indicates" or states, in plain, level tone, ending with a drop of the voice, that a thing is so or so. The imperative or commanding mood gives orders in a higher-pitched voice, ending in a drop (the exclamation point being a modified form of three descending musical notes called the "climacus"). The subjunctive mood raises the voice in speculation and later lets it return to the level. The infinitive mood or endless mood is a complete monotone.



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**Moral law**, an absolute moral rule without any exception. Kant's categorical imperative: "Act only on that maxim whereby thou canst at the same time will that it should become a universal law," and "So act as to treat humanity, whether in thine own person or that of any other, in every case as an end withal, and never as a means only." The same principle has been reformulated by a modern American: "What I want for myself, I want for everybody else." See **Golden Rule**, **Ethics**.

**Mortal mind**, see **Carnal mind**.

**Moron**, one whose mind ceased to develop at 12 years of age. See **Mental deficiency**.

**Motility** or Motor Ability, one's maximum speed (quick or slow) and regularity (sure or erratic) in muscular movements—one of the surest guides to possibilities of achievement in work and play.

**Motivation**, the justification of a course of action in accordance with the weight of the desires and inhibitions. In fiction, an incident taken direct from real life may appear untrue unless it has been motivated by a description of the character, circumstances, etc., which made it possible.

**Motive**, a conscious element which contributes to a decision. Deliberate action takes place only as the result of a weighing of motives, but an unconscious (subconscious) desire is often the actual determining factor, coloring the motives so



## OUR MINDS AND OUR MOTIVES

### **Motive** (*Cont.*)

that they appear to have more or less weight. Thus one who unconsciously feels the need of a change of climate will discover good business "reasons" (motives) for making the change. Habit itself acts as a motive when no other motive is discerned, thus relieving one of the making of thousands of decisions. A motive differs from a stimulus, which is merely the immediate weight that releases an impulse. A motive is often referred to, after the event, as a "reason". It is always safe to assume, until the contrary is proved, that men's motives are mixed, i.e., that neither goodness nor badness is to be reckoned the sole explanation of any act. Cf. **Good**, and see **Decision, Purposes**.

**Movements** as a guide to character. See **Expression, Gesture**.

**Musical talent**, a congenital facility for perceiving tones, rhythms, etc., partly susceptible of being developed through education. Dr. Seashore, of Iowa, has worked out phonograph tests whereby one's musical capacities can be correctly measured. The tests establish, according to definite norms, one's native capacity in pitch discrimination, intensity, consonance, time, and musical memory. The record of pitch, for example, contains a series of one hundred notes of varying pitch. They range in difference from 30 double

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### **Musical talent** (*Cont.*)

vibrations to one-half of a vibration, one vibration being equal to  $1/54$ th of a tone. If one falls below 50% in pitch discrimination, he can hardly hope to become a musician. (See Seashore, "Psychology of Musical Talent.") The musical "faculty" (see **Faculty** as to the limitations of the term) is closely allied to the linguistic faculty, although seldom both developed in the same individual at the same time. Physiognomists assert that musicians and linguists have a wide head across the forepart of the temples, in proportion to length.

**Mutation**, a directional change of characteristics which takes place in the embryo, or the offspring of such a change. It was believed for half a century that evolution proceeded by adaptation to environment (one species changing until it was best fitted to its surroundings); but as acquired characteristics (those which result from the parents' experience during their lifetime) are not transmitted to offspring, there was no explanation of the change. It is now known that sudden changes occur in the embryo, and these changes are called mutations. If the mutation is adapted to its environment, it survives generation after generation; if it is not adapted to environment, it is destroyed in the struggle for existence. Adaptation to environment is thus an eliminating but not a creative force. Many more mutations are

## OUR MINDS AND OUR MOTIVES

### **Mutation** (*Cont.*)

produced than survive. The cause of mutation as a phenomenon is at present unknown. Cf. **Orthogenesis**, and see **Heredity, Evolution, Survival of the fittest**.

**Mysticism**, a form of religious thought which seeks complete unity with the divine, in personal communion with God. Oriental religions in their original purity are mystical, and so are, in the Western world, Theosophy, New Thought (in some of its aspects), the Catholic contemplative Orders and to a certain extent the Catholic doctrine, many vaguely poetic creeds, and all beliefs based on salvation by faith only. Mysticism is the opposite of the doctrine of salvation by works, which demands that religion be expressed in action in one's immediate surroundings. See **Meditation, Ecstasy**.

## N

**Natural selection**, in Evolution, the result of the struggle for life, those individuals, processes or functions which are "better fitted" for existence in the particular environment at the particular time having the greatest chance of survival. Natural selection works on individuals only, the survival of a mutation (q.v.) becoming the origin of a variety or species. "Natural selection involves not merely the overproduction of individuals and the consequent struggle for existence with elimination of the unfit, but it also includes the overproduction of many vital activities, such as motions and reactions, with the elimination of the unfit, as in the process known as trial and error." (Conklin.)

**Necromancy**, fortune-telling by alleged communication with the dead. See **Fortune-telling**, **Destiny**, **Spiritism**.

**Nervousness**, a restless condition of the organism due to a mental conflict such as an anticipation of pain or pleasure. Nervousness may be accompanied by cold perspiration, irritability, tears, tapping of fingers, etc. Habitual nervousness may lead to neurasthenia (q.v.).

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**Neurasthenia**, a diseased condition of the nervous system, often due to strain, overwork, fright or anxiety continued over a period of time. Neurasthenics are morose, irritable, brooding over their fears of impending disaster, sensitive, unable to sleep restfully. As the disease is one of mental exhaustion, affecting the organs, rest and a change of surroundings (the latter because it forces a change of thought, thus breaking the spell of morbid self-analysis) are indicated as a remedy. A change of thought alone would suffice, but is difficult to bring about. (Cf. **Mind**.) Neurasthenia may be produced by a shortage of adrenalin in the system, as the result of drainage of the adrenal glands in anxiety or overwork. See **Glands**.

**Neurone**, a nerve cell with all its branches. The receiving branches of a neurone are called the dendrites; the sending branch is called the axon. The junction between neurones is called a synapse.

**Neurosis**, a state of nervous instability due to a mental conflict. See **Neurasthenia**, **Psychoanalysis**.

**New Thought**, a system of applied psychology (sometimes accompanied by belief in the Mind-Stuff theory, q.v.), which emphasizes the importance of constantly reviewing one's motives and methods in the light of new ideas (new thinking),

## OUR MINDS AND OUR MOTIVES

### **New Thought** (*Cont.*)

and which practices mental healing (q.v.). "Each individual must be loyal to the truth he sees," says the Declaration of Principles of the Third International New Thought Congress. "We affirm health, which is man's divine inheritance. Man's body is his holy temple. Every function of it, every cell of it, is intelligent, and is shaped, ruled, repaired and controlled by mind. . . . We affirm the new thought of God as Universal Love, Life, Truth, Joy . . . realizing that our oneness with Him means love, truth, peace, health and plenty, not only in our own lives, but in the giving out of these fruits of the Spirit to others." The Mind-Cure movement or New Thought (according to William James, "The Varieties of Religious Experience") "must now be reckoned with as a genuine religious power. . . . Its doctrine of the oneness of our life with God's life is in fact indistinguishable from an interpretation of Christ's message which . . . has been defended by some of your ablest Scottish religious philosophers."

"It is the psychological side of New Thought (says Charles Wase) which gives it its name, from its insistence on the power of mind, and the importance of an understanding of the laws of right thinking. . . . From the religious point of view, New Thought has nothing new to offer. It is the psychology of New Thought which is 'new' and not its religion. . . . It is the psychology of



## OUR MINDS AND OUR MOTIVES

### **New Thought** (*Cont.*)

Christianity." See **Healthy-mindedness**, **Mental healing**.

**Nightmare**, an unpleasant dream, particularly one in which the subject imagines that some person or animal is sitting on his chest (incubus). Nightmares are due to the uncoordinated activity of brain centers in the absence of conscious control. See **Dream**.

**Nirvana**, "freedom from illusion", according to Hindu philosophy, i.e., freedom from belief in the reality of matter, attained by those who, through mystic union with God, have earned the right not to be incarnated again. See **Reincarnation**.

**Nonchalance**, habitual relaxation of the attention, freedom from worry, static selfishness. See **Laziness**.

**Norm**, a standard or type, a unit of measurement.

**Noumenon** (from Greek "nous", mind), an object of pure thought, as contrasted with Phenomenon, an object that falls under the senses. Some philosophers contend that the universe is a noumenon.

**Numerology**, the study of the supposed mystical or occult meanings of numbers, according to one of several systems. First a value in more or less

## OUR MINDS AND OUR MOTIVES

### Numerology (*Cont.*)

metaphysical terms is given to each number, such as the following which fairly represents an average of the varied and conflicting systems:

1. creation, order, reason.
2. duality, conflict, division.
3. divinity realized in matter.
4. squareness, justice, mystery.
5. fullness of life, exuberance.
6. adjustment to material conditions.
7. peace, completeness, satisfaction.
8. friendship, material perfection.
9. intuition, inspiration, drama.

Then the letters of the alphabet are arranged in sequence, thus

I	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

(It will at once be apparent that, in different languages, such as those that have no "w", or those that count "ch" as one letter placed after "c", the sequence would be changed, making the result different.) Finally each letter of the name or word is added up with all the others, and the result is the numerological forecast of luck or unluckiness. Thus **P-e-a-c-e** in English would give  $7+5+1+3+5=21=3$  (divinity realized in

## OUR MINDS AND OUR MOTIVES

### Numerology (*Cont.*)

matter), while the same word in French, **P-a-i-x**, would add up 5 (fullness of life, exuberance), and the same word in Greek, **I-r-e-n-e** (reckoning the Greek alphabet of 24 letters arranged as above) would add up 8 (friendship, material perfection). It will be noticed that any of these results (or in fact any of the other possible results except 2) would fit the idea of peace, but that the word does not give the only result that might be expected, viz. 7 (Peace, completeness, satisfaction). The vagueness of language (q.v.) is essential to results here as in all fortune-telling, and the limited number of categories is unspecific enough for all purposes.

Numerology, in the sense of giving a figure value to each letter of the alphabet, was once held in great honor, and therefore accounts very satisfactorily for many otherwise insoluble literary and religious riddles, such as the mysteries of the Book of Revelation (the "number of the Beast" etc.). See Pryse, "Restored New Testament".

## O

**Obedience**, deliberate acceptance of another's will. Mere compliance with another's wishes is not obedience, nor is submission to force or cunning. Obedience implies not only consent but active cooperation, and is therefore an act of volition. It takes as much will to obey as to command: only a strong man can obey.

**Object**, that which receives attention (a thing or person or idea, considered as being thought of), as contrasted with Subject, who gives the attention. Object is often used to mean "reality," as in the form "objective," i.e., which exists apart from the thinker, while "subjective" means "which exists only in the thinker's mind." E.g., Christianity commands charity on subjective and not on objective grounds (i.e., because it is good for the giver, not because it is good for the recipient).

**Observation**, specific attention (i.e., for a definite purpose). To observe is not merely to see, but to seek a relationship as of cause and effect. Many people who are gifted with an alert eye mistake casual interest in many objects for Observation, which is a reasoning process and not an optical function. Observation gathers as

## OUR MINDS AND OUR MOTIVES

### **Observation** (*Cont.*)

many significant facts as possible, as contrasted with Concentration which excludes irrelevant facts, and with Meditation which turns the attention inwardly on facts already observed. It is claimed by physiognomists that the two bumps over the corners of the eyebrows, just above the nose, when well developed, are a sign of Observation, and particularly of perception of motion (the traveler's or motion picture man's bumps). It is also claimed that a long nose (outward horizontally from the face) is found in the great majority of locomotive engineers and other mechanics whose attention is always on the alert.

**Obstinacy**, habit of standing firm on one's own ground, arising more from personal vanity and from distrust of the judgment of others than from devotion to principles. Obstinacy is a negative form of volition, and is found in people who, being deficient in positive volition, are unable to secure their ends by active means and choose this way of maintaining their belief in their own "will power." Obstinacy should not be confused with Tenacity, a purposeful activity which refuses to be swerved from its aim. Obstinacy with a subconscious feeling that one's views are biased leads to Opinionativeness: opinionated people take the aggressive for fear others should do so—a case of Fear attracting the object feared.—Obstinacy,

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### **Obstinacy** (*Cont.*)

expressed physically by a refusal to budge, is similarly indicated in handwriting by a heavy downward movement, such as strokes reaching below the line instead of going forward at the end of a word, as if the writer sought to drive a pole into the ground. Habitual (dispositional) and objectionable obstinacy is called Stubbornness.

**Occultism**, the study of the mysterious or hidden significance of phenomena. Ancient occultism (as known to Pythagoras, to the priests of Egypt, to some Hindu adepts, and others) was composed of elements which have since become separated, viz., the study of Nature in a way which developed into modern science, and a philosophy which sought to connect all phenomena with metaphysical explanations of the universe. Ancient occultism included Astrology (which became the foundation of the science of Astronomy), Alchemy (which developed into Chemistry), Spiritism and Necromancy (now studied in its manifestations as part of Psychology), as well as chiromancy (palmistry), fortune-telling through a vast multitude of omens, and the tarot (the origin of playing cards). It has been loosely connected with the magic of Hindu fakirs, the Christian Gnosis, the "secret doctrine" of Theosophy, the rites of Freemasonry, the beliefs of Rosicrucians. The name Occultism is now applied to the search, by extra-scientific means



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### **Occultism** (*Cont.*)

(intuition, q.v., etc.) for the link between the supposed "other world" and the world of matter.

**Ontology**, "the science of being," a branch of metaphysics dealing with existence as such. See **Metaphysics**.

**Opinionativeness**, refusal to consider the possibility of truth in opinions different from one's own, combined with an aggressive endeavor to make others share one's views. See **Obstinacy**.

**Opportunism**, the placing of expediency above right; modification of one's principles for the sake of the immediate material advantages to be gained or preserved; cowardice, especially in politics. It differs from the spirit of accommodation, which seeks to please rather than to gain, and from diplomacy, which seeks to attain its objects by showing the other party what he has to gain. Cf. **Diplomacy**.

**Optimism**, a feeling of habitual confidence in the favorable outcome of events; the opposite of pessimism. (For the uses of Optimism in practical psychology, see **Healthy-mindedness**, also **Mental healing**, and compare **Lying**.) Optimism is associated with an upward tone of the voice and an upward bearing: erect shoulders, mouth corners turned up, looking the world straight in the eye. The same movement is found in the normal hand-

## OUR MINDS AND OUR MOTIVES

### Optimism (*Cont.*)

writing of people who are habitually optimistic, and is also found exaggerated in the writing of people who have suddenly experienced great good fortune (ascending lines and signature, free forward strokes, liberal spacing). Some practical applications of Optimism are advocated in the creed of the Optimist Club, as follows:

"Promise Yourself: To be so strong that nothing can disturb your peace of mind.

"To make your friends see that there is something in them.

"To look at the sunny side of everything and make your optimism come true.

"To think only of the best, to work only for the best, and to expect only the best.

"To be just as enthusiastic about the success of others as you are about your own.

"To forget the mistakes of the past and press on to greater achievements of the future.

"To wear a cheerful countenance at all times and give every living creature you meet a smile.

"To give so much time to the improvement of yourself that you have no time to criticize others.

"To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

"To think well of yourself and to proclaim the fact to the world, not in loud words, but in great deeds.

"To live in the faith that the whole world is on

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### **Optimism** (*Cont.*)

your side as long as you are true to the best that is in you."

**Organic disorder**, a condition due to faulty structure of a particular organ, or to injury to, or disease of, the organ; contrasted with Functional Disorder (q.v.).

**Oriental philosophy.** The most important system now affecting Western thought is Hinduism (q.v.), which preaches Desirelessness and the mystical union with the divine (contrasted with modern Western philosophies which are based on character development through the use of material means). Buddhism, a more democratic religion than Hinduism, and free from its caste system, holds substantially the same beliefs, including Reincarnation (q.v.). The religion of China is largely animistic (see **Animism**), with ancestor-worship as its dominant practical feature. Mohammedanism (q.v.) is hardly an influence on Western thought, although it is rapidly gaining ground in Asia and Africa.

**Origin of species.** See **Evolution**, **Mutation**, **Struggle for life**, **Survival of the fittest**, **Adaptation to environment**.

**Originality**, a new grouping of ideas, or the tendency to produce such new groupings. (For explanation of the process of formation of new

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### **Originality** (*Cont.*)

**ideas**, see **Idea**). There is no such thing as absolute originality: every idea, however novel it may seem, is but the working out of a number of previous sensations, although some people are so gifted as to be better able than others to form new combinations. Were it possible to have an entirely original idea, i.e., one not based on sensation, it would be practically useless, for no one could understand it. Originality is appreciated only when it bridges one step at a time.

"The human mind is so constituted that it will at first reject everything that is entirely foreign to its former experience or understanding, but will readily accept ideas that are essentially new if the unknown has a proper connecting link with the known. . . . The originality which all fiction writers should seek is a new combination of readily recognizable elements." (William A. Burton, "The Modern Short-Story.")

**Ornamentation**, a primitive form of the esthetic instinct. It consists in adding to the necessary form something which is considered as enhancing its attractiveness. More advanced art seeks rather to simplify than to adorn, and creates a unified whole by incorporating the esthetic details in the design itself. See **Art**.

**Orthogenesis**, "directed evolution," the belief that evolution is not due to accidental change, but

## OUR MINDS AND OUR MOTIVES

### **Orthogenesis** (*Cont.*)

is conditioned by some ultimate law or purpose. This belief is shared by all who consider Evolution as "God's own plan" for the universe. See **Evolution, Mutation** (noting that the sudden appearance of new characteristics in Mutation may or may not support the orthogenetic view), **Natural selection.**

**Ouija board** (although pronounced "wee-jah," with an English *j* sound, this word is formed of the simple words "oui," French for "yes," and "ja," German for "yes," the most conspicuous feature of the early device as made in Europe being the Yes section in both languages. The name admirably fits the Ouija Board, which is the "yessing" device par excellence, since its working is entirely controlled by one's desires). A planchette used in fortune-telling by means of supposed revelations from the "spirit world," really produced by unconscious motions of the player. It consists of a board on which are the letters of the alphabet, and the words Yes and No. The board is held on one's lap (which gives better results than placing it on a table, since one's lap moves and a table does not), the operator's right hand resting on a triangular three-legged board smaller than the hand. In answer to a question asked of the "spirits," the pointer moves to Yes or No, or to the successive letters of a word. Results are

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### **Ouija board** (*Cont.*)

achieved only if one allows himself to be entirely passive: the body then, in response to unconscious desires, performs the movements which will give the right (i.e., the desired) answer, and since one's desires (q.v.) habitually come true, the ouija board is often found to have been a good prophet. The ouija board will not work if the operator is blind, or if the position of the letters has been changed unknown to the operator. As a means of "listening in" on one's unconscious reactions, the ouija board is sometimes of value. The phenomena it produces are in exactly the same class as automatic writing (q.v.).

**Oversoul**, Emerson's name for the Absolute Unity, the source of all genius, talent, virtue, etc., God.



## P

**Pain**, either the sensation arising from the improper functioning of an organ—Nature's warning of a dangerous condition—or the mental result (i.e., unpleasantness) of the thwarting of one's desires, this being merely the negative of satisfaction, and being necessary to appreciation, by contrast, of pleasure.

Pain is expressed (according to Mantagazza) by muscular contractions, paralysis, suspended respiration (yawning, sighing, sobbing, gasping, groaning, crying), upset digestion (vomiting, perspiration, diarrhoea), paleness, or blushing, passion (hatred, benevolence, dumbness, volubility, delirium). Mental pain or anguish is expressed by biting of lips, tearing of flesh, self-beating, tearing out hair. All pain is much increased by the imagination (association of thoughts of consequences, etc.); hence it is greater in man than in the lower animals. Pain can be minimized by withholding the consciousness from it. Cf. **Denials**.

**Palingenesis** or second birth, a theory of reincarnation (q.v.) according to which not the whole soul (q.v.), but merely the will-to-live, reappears in a new individual.

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**Palmistry**, fortune-telling and character-reading by the lines and the configuration of the hand. While no causal relationship has been established between such details as the lines and mounds of the hands, or the convolutions of fingerprints, and a person's supposed destiny (q.v.; even assuming such destiny to be determined regardless of possible influence of the soul, q.v.), and while the usual looseness and ambiguity of language found in all fortune-telling must be taken into account, the fact appears to be that different individuals have different characteristics (e.g., no two fingerprints are ever alike), which would prove some relationship (not causal but concomitant) between the structure and perhaps the character of the individual and his skin texture, etc. Such details as the "line of life" do appear to correspond with the observed facts of longevity in many thousands of individuals, and should be made the object of scientific study, even if no explanation of the ascertained phenomena is to be found. It is unscientific to deny the existence of a reality merely because one cannot yet explain it: causal relationships are seldom discovered until long after the facts have been definitely ascertained (e.g., electricity, the radio, telepathy, hypnotism, graphology).

**Pantheism**, the belief that all is God (and not merely that God is in all). See **Monism**, **Animism**, **Mind-dust**.

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**Paradox**, an apparent untruth, which may nevertheless be a truth, although contrary to popular bias. It is a paradox that fair weather coincides with an increase in suicides, but the American suicide records are held by San Diego and Los Angeles, California, and the London police statistics show that the number of suicides jumps up in proportion to the brightness of the weather.

**Parallelism**, in Psychology, the theory of the relation of Mind and Body according to which neither causes the other's actions, but the act and the thought (the expression and the sensation) are concomitant. See **Mind**. In Esthetics (Art and Literature) a method of composition which presents the same action in two different forms or by two sets of people, or which uses the same structure in dealing with successive presentations, so as to effect economy of attention. Thus, in a drama, a fireplace which is to be used in a later act may be "planted" earlier, and the action which takes place later may be similar to the first, but with a different outcome. In rhetoric, the construction "To swim, to ride, to dance" is parallel, while the construction "To swim, riding, and a dance" would be unparallel and would therefore waste the reader's attention.

**Paralysis**, loss of the power of movement, including speech, writing and memory. Paralysis

## OUR MINDS AND OUR MOTIVES

### **Paralysis** (*Cont.*)

is usually, it is claimed, of syphilitic origin, with or without alcoholism and unnatural living as additional causes.

**Paranoia** or Chronic Delusional Insanity, a persistent delusion in an otherwise sane mind, as when a person begins to fear someone is seeking to poison him, or to assert he has been cheated of a position to which he was entitled by noble birth. See **Delusion, Insanity**.

**Parsimony.** In Science, the rule that, of several possible explanations of a phenomenon, the simplest should be chosen. In Psychology, the propensity to handle supplies with great caution.

**Passion**, literally "that which we suffer," a vehement "affection"; a strong and uncontrolled emotion; "a stronger emotive consciousness which exhausts the organism in a comparatively short time" (Titchener); "pleasure or pain arising from the prospect of future pleasure or pain." (Gay.) The dominant passions which form the subject matter of the drama are: love, hate, fear (panic), anger (rage, fury), conceit, vanity, self-abasement, sex, parental love, fraternal love, compassion, veneration (religion), cruelty, contempt, jealousy, envy, avarice (gambling), gluttony.

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**Patience**, long suffering, love passive; unresisting acceptance of a situation. Patience is made up of absence of fear, low combativeness, little or no loathing (see **Instinct** or **Quality** for exact sense), much humility, generosity of feeling. True patience requires will power, and differs from laxity or unconcern (tolerance of wrong) or from docility (acceptance of another's leadership).

**Penitence**, vivid regret that one has done or failed to do something, accompanied by profound self-contempt, and by a wish to be punished to atone for the wrong. When it is felt that no atonement is possible, the emotion is called Remorse.

**Perception**, knowledge gained through the senses (by means of sensations); also, knowledge of one's own mental life (by means of introspection). See **Sensation**.

**Perfection**, absence of defects. Perfection presupposes a known, specific purpose. Nothing is perfect but by comparison. A violin would not be more perfect if it could be made to imitate the trombone, for it would merely cease to be a violin and would become a new instrument. An art is not made more perfect by incorporating another, but it may thus be transformed into another art. (Thus the idea of "an art combining all the arts" is an intrinsic fallacy.) As individuality depends

## OUR MINDS AND OUR MOTIVES

### **Perfection** (*Cont.*)

on the particular balance of so-called qualities and faults, "perfect" humans cannot exist. See **Qualities**.

**Periodicity**, the recurrence of mental or physical disturbances at certain intervals. Not only women but men have rhythmic periods of well-being and depression, often held to correspond with the changes of the moon (though not necessarily in any way caused by them; see **Cause and effect**).

**Perplexity**, serious doubt. See **Doubt**.

**Persecution, Delusion of**, see **Insanity, Illusion, Delusion**.

**Perseverance**, the tendency to continue in the same course of conduct from conscious motives and not merely from habit. Perseverance itself, however, is a habit of effort (q.v.). The name is also given to the fundamental doctrine of Calvinism, according to which an individual, after being genuinely converted, cannot totally or finally fall away from the state of grace.

**Personal equation**, the degree of error which a given person can be depended on to make in any observation or measurement. This differs in individuals.

**Personal identity**, the knowledge that "I am I" (and not merely that I exist). Although the



## OUR MINDS AND OUR MOTIVES

### **Personal identity** (*Cont.*)

physical constituents of the brain are ever changing and change completely over within a certain period of months or years, the change does not take place all at once; enough remains at all times to carry forward the continuity of the memory, as, for example, a class or school keeps its identity through the traditions maintained by the contact of successive generations. "A personality has been born when it is impossible to pass a nervous impulse through centers none of whose cells have been traversed before." (Nathan A. Harvey, "The Feelings of Man.")

**Personality**, the outward or expressional part of man, observable in his bodily attitudes, his disposition, temper and temperament, and corresponding to the development of his nervous centers (see **Personal identity**, above; quotation); "the sum total of one's habit-dispositions." (Valentine.) The balance of qualities which constitute the personality is due, in the opinion of some physiologists, to the working of the glands (q.v.) of internal secretion. Thus courage or its absence may be due to the supply or shortage of adrenalin. Whatever the cause or real nature of personality, existing hereditary characteristics are numerous enough to produce (according to Conklin) 300 quadrillion people from present human stock, without duplication of characteristics.

## OUR MINDS AND OUR MOTIVES

### **Personality** (*Cont.*)

Thus personality includes an ever widening range of variations through new combinations of existing traits.

Most philosophers postulate a metaphysical entity to account for personality. Thus Dr. Charles W. Eliot: "Everyone now believes that there is in a man an animating, ruling, characteristic essence or spirit, which is himself. This spirit, dull or bright, petty or grand, pure or foul, looks out of the eyes, sounds in the voice, and appears in the manners of each individual. It is what we call personality." Cf. **Soul**, and see **Destiny** as to its possible method of operation. In either sense (physiological or metaphysical), personality as observed appears to wane in crowds: "The intensity of the personality is in inverse proportion to the number of aggregated men." (Boris Sidis.)

The use of the term "personality" is limited by some metaphysicians to the exterior of the person, as contrasted with his "real" or inner self. "Personality," says Cady, "applies to the mortal part of you—the mortal mind, the person, the external. It belongs to the region governed by the intellect. Your personality may be agreeable or disagreeable to others. When you say you dislike anyone, you mean you dislike his personality—that exterior something which presents itself to us from the outside of anyone. It is the outer, changeable

## OUR MINDS AND OUR MOTIVES

### **Personality** (*Cont.*)

man, in contradistinction to the inner or real man." ("Lessons in Truth.") Cf. **Individuality**.

**Personality, Diseases of the**, mental disorders which cause one to doubt his own identity, to think he is twins, or to act successively as two different (and usually entirely opposite) types of person, one often knowing of the existence of the other. (Dual Personality, Alternating Personality, Dr. Jekyll and Mr. Hyde). See **Dual**.

**Perversion**, an unnatural change of tastes, physically, morally or mentally. The most common is sexual perversion, in which the subject's affections are toward one of his own sex. See **Psychoanalysis**.

**Pessimism**, a feeling of habitual distrust of the favorable outcome of events; the opposite of Optimism. An exceptionally analytical mind often tends to pessimism, as it sees as many reasons for failure as reasons for success, and fails to make allowance for the factor of belief, which often turns the scale.

**Petulance**, see **Arrogance**.

**Phenomenalism**, a name sometimes applied to the belief that we can know nothing but phenomena present in the consciousness—that there is no reality outside the soul (q.v.).

## OUR MINDS AND OUR MOTIVES

**Phenomenon**, "that which is seen," that which affects us from outside ourselves; reality as observed objectively (as contrasted with Noumenon or mental contents).

**Philanthropy**, disinterested love of one's fellow man, translated into action in his interest—a disguised gratification of the power impulse. Many religionists hold that God becomes visible only through his creatures, and that therefore it is the duty of each individual to "represent God" in his actions, and to see God in his fellow man.

**Philology**, the study of the history and changes of language, particularly as revealing the thought of the past, language being "the yardstick of thought." See **Language**.

**Philosophy**, man's theories concerning his world and himself; the study of ultimate elements, causes and laws; knowledge of first principles. Philosophy includes Metaphysics (Ontology, first principles, the science of Being), Epistemology (the science of knowledge), and may be taken to include Psychology (behavior of the individual), Ethics (conduct in society), Esthetics (the science of beauty), and Logic (Reasoning).

**Phrenology**, the study of character according to the "bumps" on the head. Phrenology, as first propounded, was based on the now discarded faculty (q.v.) theory of the division of the mind

## OUR MINDS AND OUR MOTIVES

### **Phrenology** (*Cont.*)

and the brain into groups (Veneration, Philoprogenitiveness, etc.), and the belief that the corresponding sections of the brain caused protuberances which would indicate the corresponding character. Thus "veneration" would be found immediately under the front top part of the head, and would "cause" one to be religiously inclined. This theory led to the discovery of localized sense centers (sight, hearing, etc.), but it is now definitely proved that "thought" is not divided or localized and that it involves the entire brain. Nevertheless, it would be unscientific to condemn without adequate investigation the claim now made that changes in the conformation of the head, having taken place coincidently with the development of certain traits of character in man, may have some direct connection with such traits of character. Thus the frontal angle (slant of the forehead) has been changing noticeably in the past four thousand years, while the back head of early races has been receding in modern races. A "high forehead" ("highbrow" face) is generally believed to represent a higher mental development than a low, receding forehead. How far precisely the change represents character remains to be established by ordinary scientific means.

**Physiognomy**, the study of character from facial expression. Darwin ("Expression of the Emotions



## OUR MINDS AND OUR MOTIVES

### **Physiognomy** (*Cont.*)

in Man and the Animals”) has shown that every facial and bodily expression may be taken to represent a definite step in the interest of the organism: some expressions are immediately useful (such as baring the teeth before a fight), others are sympathetic and negative (such as a dog’s fawning). It is claimed that the habitual expression of an emotion leaves a tendency in the muscles to retain that expression; hence the names we give to various countenances (q.v. for complete list). See **Expression**, and cf. **James-Lange**. See also under the name of each emotion in this book, the description of its forms of expression.

**Piety**, the sentiment of reverence, mixed with negative self-feeling (humility), which prompts one to acknowledge divine help in all success.

**Pity**, a tender emotion which includes sympathetic pain for the suffering of others.

**Planchette**, see **Ouija board**.

**Pleasure**, that which gives one a sense of complete functioning; the unimpeded satisfaction of a desire. Estimates of what constitutes pleasurable activity depend on the individual.

**Pluralism**, the theory that there is more than one reality in the universe. See **Monism**.



## OUR MINDS AND OUR MOTIVES

**Politeness**, an acquired social habit of considering the desires of others, often based on native sympathy and tact.

**Poltergeist**, a magnetic force (or supposed playful or mischievous spirit) which causes objects to become displaced without human agency in the vicinity of a person, particularly of a young girl.

**Positivism**, a philosophical system presented by Comte, based on acceptance and complete utilization, in moral and social life, of such facts and relations of life as science can establish without recourse to religious speculation. Cf. **Ethics**.

**Power Impulse** see **Age, Desire, Libido**.

**Pragmatism** or Empirical Science, the Philosophy of Action, acceptance of results as testing the theory. "If it works, it is true."

**Prayer**, commonly a request to a Superior Power, often for immediate material gifts (petitional prayer); with more enlightened people, the conscious harmonizing of one's purposes with the Will of God (or the eternal purpose or laws of Nature, according to one's metaphysical concepts). Aside from the possibility of an accretion of power from non-material or at least non-measurable sources, and aside also from the possibility of thought's being a physical force which can be transmitted to others telepathically, thereby enlisting their assistance, the psychological effect

## OUR MINDS AND OUR MOTIVES

### Prayer (*Cont.*)

of prayer is that it creates subjectively a basis of confidence, which in turn, perhaps by stimulating the glands (q.v.) of internal secretions, produces the strength necessary to go after the desired object. Whole-hearted prayer for a definite object secures the full agreement of the consciousness with the unconscious (subconscious) desires, which agreement is normally sufficient, it seems, to bring about the desired result, in so far as one's share of the endeavor is concerned. Prayer has the further effect of restoring the nervous tone, as the result of which comes clear vision. In ordinary states of worry, the normal interchange of impressions between parts of the brain is inhibited, the same thoughts recurring over and over again. The removal of worry thoughts opens up the possibility of much activated cerebration, with the result that, from the depths of the subconscious (including all the memories of one's life), a solution of one's problem may come forward.

One form of prayer consists in the repetition of set words while the mind is kept as nearly blank as possible, listening for inspiration. Another form (the rosary, prayer wheel, etc.), consists in so occupying the body or part of it, in order to relieve the nervous tension, that the mind is free to concentrate on the subject of meditation. Yet another form is the intensely expressed wording of an act of praise or thanksgiving. Affirmations

## OUR MINDS AND OUR MOTIVES

### Prayer (*Cont.*)

(q.v.) and denials (q.v.) may be included in that form. Systematic meditation in a spirit of reverence is one of the highest forms of prayer (see **Meditation**). It may take the form of such "spiritual exercises" as those prescribed by Loyola, which may be summarized as follows:

1. The previous evening, prepare the points for the next day's meditation. Determine what specific fruit is to be derived from it. (This may be done in writing, briefly.)

2. On retiring, briefly recall to mind the desired points and the fruit. Make a suitable short prayer. Fall asleep without having allowed any other thought to intervene. (This is perhaps the most essential feature of the plan.)

3. On awaking, immediately express a firm resolution to accomplish the desired object. Fill the mind with the subject, and get into the right mood while dressing.

4. When dressed, without having allowed any other thought to intervene, set about the meditation. Begin with a prayer of entire surrender to the will of God, and a prayer for inspiration. Visualize strongly the desired scene. Beg for the special fruit desired. Use the memory to recall the subject, the intellect to weigh it, briefly; the will to stimulate resolution. End with a colloquy (dramatized dialogue with God, using names and taking successively the part of God and that of

## OUR MINDS AND OUR MOTIVES

### **Prayer** (*Cont.*)

oneself). Review the entire meditation as to its methods and results.

(It will be noticed that this system, while it uses the older psychological terminology, complies with the requirements of definite purpose, vivid imaging, suggestion during sleep, appeal to the emotions.)

Some "mental healers" advocate, in the place of formal prayer, the practice of doing the thing which assumes one's prayer to have been granted. Thus one seeking happiness is commanded to laugh and talk happily to others: "Joy is a cause, not an effect" (a statement which is half true since all the emotions are both causes and effects, or rather concomitants of their expression; see **Mind**). Cf. **Mental healing, Intuition, Idea, Unconscious, Miracle.**

**Predisposition**, a natural (inherited) tendency to act in a certain way, or liability to contract certain diseases: "A predisposition to insanity."

**Prejudice**, an attitude of mind, or a particular belief, that keeps one from forming an impartial opinion on a given subject; intellectual blindness. Prejudices are usually caused by acceptance, especially in early childhood, of beliefs filled with emotional content, in which, later, the intellectual and the emotional elements are no longer separated. Thus it is claimed that international

## OUR MINDS AND OUR MOTIVES

### **Prejudice** (*Cont.*)

hatred, or the contempt of "foreigners" in general, is the result of the dislike of strange ways acquired in childhood, and of the indiscriminating patriotism which the child is unable to separate from contempt of other countries. See **Blindness**.

**Premonition**, a forewarning (of evil). See **Telepathy**, **Destiny**.

**Presumption**, in Logic, the tentative holding of an explanation suggested by the observed phenomena in the case. In Psychology, **Presumption** or **Presumptuousness**, the propensity to assume one's right to give advice where such right is not recognized by the other party.

**Pride** (as viewed by the individual in himself), the quality of self-restraint, a legitimate and satisfying balance between one's sense of his proper place in the world and one's willingness to do what will please others; (as viewed in others) an excessive idea of importance—a term of reproach. Various forms of pride (as seen in others) include *conceit* (exaggerated sense of superiority), *vanity* (active desire to be admired, to show off), *arrogance* (expectation that others should submit to one's superiority), *haughtiness* (avoidance of strangers and of people to whom one has not been introduced), *stand-off-ishness*, *aloofness*, *superciliousness* (which make one ignore the presence of



## OUR MINDS AND OUR MOTIVES

### **Pride** (*Cont.*)

others). In all its forms, pride is the expression in us which others seek most to suppress. Our pride wounds the self-love of others, who retaliate by turning their incipient praise into blame. "We expect the hero or dancer to be grateful rather than proud, and to confess that our applause is due to our goodwill more than to his own merits." (Mantagazza.) Actors, recalled, must show confusion, not elation. Heroes must show modesty in triumph. Suppressed pride is often followed by venomous backbiting and malignant thrusts against those who have commanded our modesty (*id.*). Wounded pride, unable or unwilling to retaliate, causes a sudden freezing of the facial muscles, accompanied by a flow of saliva. Hence the necessity for swallowing, and the phrase "swallowing an insult." Exalted or satisfied pride is expressed physically by raised eyebrows, head, neck and trunk erect, upward glance, mouth tightly closed, chest expanded, labored breathing. Humiliated pride is expressed by lowered eyebrows and eyelids, bent head, dull eye, bitter taste. Hypocritical pride is expressed by lowered head, apologetic attitude, eye brilliant, lips puckered. (Mantagazza.) The same upward movements as in bodily attitude characterize handwritten expressions of pride: unnecessarily high capital letters, with a decided forward movement in the case of conceit, often with a pedestal (to capital L and



## OUR MINDS AND OUR MOTIVES

### **Pride** (*Cont.*)

other letters), sometimes with a heavy throw back (as in G, P, R) expressing pride of one's past (ancestry), sometimes with ornaments (vanity).

**Cf. Condescension.**

**Probability, Calculation of**, a way of ascertaining how many times a given possibility will be realized in a series of cases, conditions being identical. Thus the probability of 7 being thrown with two dice is  $\frac{3}{18}$ .

**Probity** or Honesty, Integrity, respect of the unguarded rights of others. See **Honesty**. Writing of the supposed physiognomical indications of probity, Lavater said: "I would trust a regular face more willingly than distorted features. When the eyebrows, the eyes, the nose and the lips are in harmony, the expression of probity acquires the greater certitude. . . . I also count among the physiognomical features of probity a certain clearness of the eyes, a luminous look which seems to combine calmness and mobility . . . harmony between the movements of the lips and those of the eyes, a complexion neither too leaden nor too sanguine nor too pale."

**Procrastination**, habit of putting off duties until later. Perhaps none of the habits that make social and business life disagreeable is so difficult to identify as this one, or so evident once identified. The procrastinator suffers from the habit of indeci-

## OUR MINDS AND OUR MOTIVES

### **Procrastination** (*Cont.*)

sion (q.v.), which must not be confused with physical inaction, for, settling no problem until he is forced to do so, he is habitually very busy and may expend much physical energy without attaining any object. His desk, if he is a business man, is littered with papers, all in process of "advisement"; his shop, if he is a mechanic, is filled with half-completed jobs. He begins everything and finishes nothing, and is an adept at evading his promises with friendly smiles. Sooner or later he becomes an equivocator and a liar, and makes a system of his excuses, tangling up everything that comes to his hands. The habit of procrastination or indecision (lack of will power, absence of the habit of volition) is deep rooted and difficult to eradicate, except by forming the opposite habit of deciding every single small problem there and then, whether one feels sure all the facts are known or not. The most certain and rapid identification of the procrastinator is through his handwriting: failure to cross *t*'s from left to right (i.e., making only an attempt at a *t* bar, which falls short of the stem and stops at the left of it), is an infallible sign of this habit, being an unconscious symbol of incomplete action.

**Projection**, in psychoanalytical parlance, ascribing to others one's own motives and thoughts; the reverse of **Identification** (q.v.)

## OUR MINDS AND OUR MOTIVES

**Propensity**, a native tendency to act in a certain way.

**Prophecy**, see **Inspiration**, **Fortune-telling**.

**Prosperity**, increase of wealth or well-being. See **Supply**, **Abundance**, **Mental healing**.

**Protective mimicry**, the assumption by a living organism (animal or plant) of certain characteristics (color, form, motion, sound, etc.) designed to conceal it from its enemies by making it appear like another or like the environment (leaves, trees, snow, etc.) in which it is habitually found. Thus the leaf insect resembles the leaf on which it feeds; the wild hare (jack rabbit) matches the color of the landscape; the ptarmigan changes its coat three times a year, to agree with the color of the scenery, etc. Protective mimicry is one of the most effective single means of ensuring survival of the individual (and consequently of the variety or species) through adaptation to environment, and is therefore one of the dominant principles of evolution. It is produced (in the individual only) by embryonic mutations (q.v.), which are inherited by his offspring if the animal first so endowed survives. See **Mutation**, **Imitation**, and cf. **Lying** as to the conscious human form of protective mimicry in society.

**Protestantism** or Bible Christianity a system of Christian belief based, on its positive side, on the

## OUR MINDS AND OUR MOTIVES

### **Protestantism** (*Cont.*)

authority of the Bible, and, on its negative side, on the repudiation of Roman Catholic forms of worship or claims alleged to be contrary to Bible precepts, such as Papal infallibility, the transmitted character of the priesthood and the priestly forgiveness of sins. Some Protestant Churches believe in the doctrine of Predestination (q.v.), i.e., that some souls are eternally destined to be saved and others to be damned. Some (Calvinists) believe in Perseverance (i.e., that one who has once been genuinely converted can never again completely relapse). Most accept the theory of a single earthly life for each soul (as opposed to Reincarnation, q.v.), that life to be followed by reward in heaven or punishment in hell (the latter sometimes understood as temporary and equivalent to the Catholic Purgatory). Most Protestants believe in salvation by faith only; all believe in Baptism (some by immersion, some otherwise), and in the sacrament of the Lord's Supper (variously interpreted in its metaphysical bearings). Some Protestant Churches are governed by bishops, who are, however, merely executives without claim to superior spiritual powers transmitted in direct line from the apostles (except the Anglican or Protestant Episcopal Church which accepts the Catholic belief on the priesthood.) See **Christianity**, and cf. **Catholicism**.

## OUR MINDS AND OUR MOTIVES

**Prudence**, caution and foresight. See **Caution**.

**Psyche**, Greek name for Soul, Life, Breath, etc.  
See **Soul**, **Psychology**.

**Psychiatry**, the study of mental diseases (by psychiatrists and alienists). See **Insanity**, **Mental deficiency**.

**Psychic screen**, a description applied to the human body in the theory (advanced by Sir Oliver Lodge) that the body is a device for limiting the individual's action to the material world, and therefore so constructed that it shuts off from the mind the perception of the surrounding psychic realities. Clairvoyants, according to that theory, are individuals in whom the psychic screen is defective, allowing them to glimpse the non-material world. Cf. **Telepathy**.

**Psychic trauma**, a "wound" inflicted upon the consciousness by some physiological condition or occurrence, such as an operation affecting the sex life.

**Psychical Research Society**, a body of scientists and others who study the phenomena of Telepathy, Hypnotism, Clairvoyance, Automatism, Premonition, Hallucination, Spiritism. See these words.

**Psychoanalysis**, a method discovered by Freud for remedying the mental causes of some nervous and some functional disorders, by ascertaining what unsublimated (see **Sublimation**) desires, for-



## OUR MINDS AND OUR MOTIVES

### Psychoanalysis (*Cont.*)

gotten by the consciousness, are at work in the subconscious, trying to break down inhibitions and to find expression in the life of the body. To understand the method, one must conceive the ego (individual) as tending toward unlimited personal aggrandizement and being constantly thwarted by social restrictions. The libido (sex impulse or power impulse) would indulge every wish which makes the ego feel important (unlimited mastery, aggressiveness, appetite, acquisitiveness, etc.). When in conflict with the libido of others, however, the individual is obliged to be content with less than his natural demands, and he has to inhibit some of his desires to avoid trouble. Thus the primitive and automatic response to a sex stimulus would be in the form of action; but social prohibitions, learned and accepted by the individual, inhibit the very thought of the desire, and consequently the sensation itself goes into the so-called subconscious mind (not a section or compartment of the brain, but a process). But no sensation ever dies. If the inhibition weakens, or if the sensation becomes associated with others of the same nature, there will be an internal struggle, tending to be realized in some kind of expression. Thus one who, consciously, wants to keep an appointment, but subconsciously feels that it will result in damage to his pride or his well-being, has a predominant subcon-



## OUR MINDS AND OUR MOTIVES

### **Psychoanalysis** (*Cont.*)

scious desire against keeping it: he may set out on his way, but he will probably (in response to his subconscious wish, automatically carried into action by the unconscious or reflex machinery of the body), meet with some form of delay or accident. In the same way, many forms of illness are brought about by a subconscious desire to avoid another form of unpleasantness, or to bring about a desired condition (sympathy, reconciliation, etc.). Freud's most important discovery was that of the inevitability of subconscious response—a theory which solves many baffling problems of conduct, such as kleptomania (q.v.), lying (q.v.), etc. An inhibited subconscious desire, however, may find expression in dreams (q.v.). In that case, by a mechanism of mixed concealment and symbolism, the desire is apparently indulged and is thereby kept from affecting the consciousness or from injuring the health. Psychoanalysis therefore makes use of dream analysis to ascertain the contents of the so-called subconscious mind (i.e., the forgotten or suppressed sensations, desires, etc.). Most of the repressions and consequent conflicts are ascribed to Sex, understood in a very wide sense. For example, a boy may, during his earliest years, have a great admiration for his mother and a profound dislike of his father. Unless he later becomes conscious of this condition, it will become a repression, but it will continue to affect his con-

## OUR MINDS AND OUR MOTIVES

### Psychoanalysis (*Cont.*)

duct; he will marry a girl who reminds him of his mother, and he will show a general indiscipline and hatred of authority prompted by rebellion against supposedly arbitrary rule which reminds him subconsciously of his father. Were his rebellious conduct to become a subject of analysis, it would be necessary to make him recount the entire history of his early life, in order to show him that it was merely an unsublimated hatred of his father's authority. The same is true negatively, in that we forget what we want to forget: names of enemies or bores, places associated in our minds with unpleasantness, etc. Back of the Freudian theory, therefore, is the belief that the organism will, of two desires, favor the one which more completely gratifies the primitive, natural, or animal instincts (q.v.), until these have gone through the process of Sublimation (q.v.).

One may psychoanalyze himself, as follows: Have someone awaken you gently, and ask you immediately what you were dreaming of, and of whom the dream person reminded you (the dream person being usually different in appearance from the person it reminds you of, but meaning the latter). All this should be done before you are completely awake. Then, some time later, find a place of absolute privacy, where no one can see or hear you, such as a lonely beach or wood. Forget the world and yourself, and start talking aloud to

## OUR MINDS AND OUR MOTIVES

### **Psychoanalysis** (*Cont.*)

yourself, as with the word House. Say without hesitation anything and everything that comes to your mind—aloud or just above a whisper, and go on without stopping for at least an hour. It will be found that the induced state of autosuggestibility will bring about the delivery from the depths of the unconscious “mind” of ideas and desires (often objectionable to the consciousness) of which you had no knowledge. Returning home, you should then make a study of the symbolism of dreams, and ascertain how far your “outspoken” revelations coincided with your dreams. To find ulterior causes of conflict, one should write at profuse length, taking day after day if necessary, the entire history of one’s own life, starting with earliest infancy and putting down everything whatsoever that one remembers of one’s first years, particularly of the people who had a share in one’s upbringing. The more unconscious and automatic this writing, the more valuable it will be in bringing to the surface lost memories that may yet be festering in one’s unconscious mind. See **Automatic writing, Unconscious.**

**Psychology**, “the science which aims to give us better understanding and control of the behavior of the organism as a whole” (McDougall); the science of the processes whereby an “individual becomes aware of a world of objects and adjusts

## OUR MINDS AND OUR MOTIVES

### **Psychology** (*Cont.*)

his actions accordingly" (Stout). Psychology is commonly defined as "the science of Mind" (which assumes an agreed definition of Mind, or the possibility of one), "the science of the soul" (same observation), or "the science of consciousness" (which amounts to the same as McDougall's or Stout's definitions, but is less definite). Behaviorists, objecting to the introspective psychology which takes "consciousness" as its subject matter, hold that "the subject matter of human psychology is the behavior or activities of the human being." Says Watson ("Behaviorism"): "Instead of self-observation being the easiest and most natural way of studying psychology, it is an impossible one; you can observe in yourselves only the most elementary forms of response. You will find, on the other hand, that when you begin to study what your neighbor is doing, you will rapidly become proficient in giving a reason for his behavior and in setting situations (presenting stimuli) that will make him behave in a predictable manner. . . . Behavioristic psychology has as its goal to be able, given the stimulus, to predict the response, or seeing the reaction take place, to state what the stimulus is that has called out the reaction." Psychology does not concern itself with ultimate realities, if any (metaphysics), but merely with behavior, for only behavior is verifiable (See **Scientific method**). Psychology neither admits

## OUR MINDS AND OUR MOTIVES

### **Psychology** (*Cont.*)

nor denies the supernatural, but seeks to find in the natural world manifestations of any and all causes. According to the Law of Parsimony, it selects, of two explanations, the one which is simplest (i.e., which is in accord with others): thus it cannot accept Intuition (direct knowledge) as the source of information, so long as there is any conceivable other chance of such information having been obtained by natural means (e.g., by unconscious memory, hyperesthesia, etc.).

“Applied Psychology” is the name given to the many practical uses that are being made of the results of psychological research, as in education, vocational guidance, employee selection, self-improvement, matrimonial relations, criminology, social intercourse, sales and advertising, and in the vast field of mental healing (q.v.). Intelligence (q.v.) is now being tested with revolutionary results in education. Musical Talent (q.v.) is ascertainable by definite tests. Many misconceptions, however, are created by the fact that language (q.v.) is not standardized or standardizable.

The subject matter of Psychology (i.e., what one has to study who would know psychology) includes: The Nervous System (particularly the brain), Sensation (Vision, Hearing, Taste, Smell, Heat, Cold, Pressure, Muscle Sense, Equilibrium, Pain, Pleasure), Consciousness (Attention, Apper-



## OUR MINDS AND OUR MOTIVES

### **Psychology** (*Cont.*)

ception, Selection, Association of Ideas, Habit, Work, Fatigue, Time), Cognition (Perception, Idea, Time, Space, Motion, Memory, Imagination, Dreams, Judgment, Belief, Reasoning, Reflection, Illusions, Suggestion), Affection (Feeling and Emotion), Conation and Movement (Language, Handwriting, Gestures, Walking, Will, Free Will), Logic, Esthetics, Ethics, Religion, Sleep, Trance, Hypnosis, Psychical Research, Nervous and Mental Diseases, Evolution, Heredity, Comparative Psychology, Mental Development (Education), Sex, Folklore, Criminology.

In popular parlance, the qualification of "good psychologist" is often applied to a practical behaviorist who, knowing the results he wants from other people, makes use of suitable stimuli (such as flattery, praise, appeal to their sense of honor, etc.). It is the aim of Behaviorism to organize the entire science of psychology in such a way that response can always be predicted with certainty, in complex as well as in simple situations. When that has been achieved, every psychologist will also be a "good psychologist."

**Psychometry**, the claimed ability to read a person's character or his circumstances by holding an object that belongs to him or that has been used extensively by him. Psychometry is based on the supposed survival in the ether of a "wave"



## OUR MINDS AND OUR MOTIVES

### **Psychometry** (*Cont.*)

or impression left by the person's body, his voice, etc., similar to the latent image in an exposed but undeveloped photographic plate. Psychometry would account for ghosts (q.v.) and ghostly perfumes by such survival. A more parsimonious (see **Parsimony**) explanation of many apparent cases of Psychometry is found in Hyperesthesia (q.v.), as when the clairvoyant unconsciously perceives a vestige of a fingerprint on an envelope, reads the character from the indications in the handwriting, or draws conclusions from the quality, size, style, shape of the paper, etc. As character is expressed in everything that one does, says, writes, chooses, any object in common use by a person is more or less suggestive of the person's character (e. g., the styles of umbrella handles favored respectively by commercial men, by actors, by old ladies, etc.). Cf. **Telepathy**, **Psychic screen**.

**Psychophysical parallelism**, see **James-Lange theory**.

**Psychosis**, a mental state of internal conflict causing inability to proceed with some of the usual activities of life. See **Psychoanalysis**, **Insanity**, **Delusion**.

**Psychotherapy**, see **Mental healing**.

**Pugnacity**, see **Aggressiveness**.

## OUR MINDS AND OUR MOTIVES

**Punishment**, the infliction of pain upon one who has been guilty of wrongdoing. The theory prevalent until recent times (and still in primitive minds) is that a certain offense intrinsically is wiped out by equal punishment. The modern theory is that offenders are such because of some physical or moral defect which should receive appropriate treatment. Parents before inflicting punishment should study the child's psychology to remove causes of wrongdoing. However, one should not overlook the fact that punishment (from whatever motive) administered unfailingly and impartially is a potent deterrent, since the fear of punishment then becomes a dominant motive to many a mind that responds to that kind of motives. See **Responsibility**.

**Purpose**, an organized system of desire, involving acceptance of greater effort, which preempts the right of way over unorganized desires. A partial list of human purposes, which will be found particularly useful to literary and dramatic plot-makers, is given below, from H. F. Adams's "The Ways of the Mind":

Aggrandizement	Comfort
Amusement	Conservation
Beauty, Appearance	Dependability
Children	Distinction
Cleanliness	Drink
Clothes	Durability

## OUR MINDS AND OUR MOTIVES

### **Purpose** (*Cont.*)

Ease	Permanence
Economy	Physical Strength
Efficiency	Play
Entertainment	Pleasure
Excitement	Popularity
Exclusiveness	Position
Family	Possessions
Favorable attention	Presence of other people
Food	Prestige
Friendship	Purity
Gain in utility	Quality
Health	Safety
Home	Security
Hospitality	Service
Knowledge	Sex
Love	Style
Money	Success
Ornaments	Travel.

Compare that list with that of the fundamental instincts, and with the motives for buying (Money, Utility, Pride, Caution, Weakness).

**Purpose in the universe, see God, Good, Meliorism, Orthogenesis.**

## Q

**Quality**, a "suchness," generally a likable suchness, an agreeable way or manner (in other people generally). It is essential to remember that the use of the term "quality" depends on one's philosophy and often therefore on one's metaphysical (religious) concepts. What is called a quality in one person or at one time may be called a fault in another or at another time, since "survival" (i.e., the test of Time) is the only measure of what is "good." Success being complete adaptation to environment, a quality is whatever favors survival. As survival largely depends on protective mimicry (i.e., not being too conspicuously different from one's environment), the only ultimate quality is Balance (q.v.). Thus "aggressiveness" is construed by others as "conceit" unless it is counterbalanced by executiveness (ability to manage what one has conquered). It may be asserted that everyone who is not mentally deficient possesses in embryo every quality (and fault): without it, one could never understand others. "*Tout comprendre, c'est tout pardonner*" (To understand all is to forgive all). But there are, in individuals, the widest departures in the development of habits. According to the law of variation (q.v.), no part or organ (or trait) varies alone, but only in correlation with some other part. Thus the possession of a habit in an extra-

## OUR MINDS AND OUR MOTIVES

### Quality (*Cont.*)

ordinary measure implies the absence of some contrary habit. One who has acquired the habit of dealing loftily with big problems is likely to have lost that of paying minute attention to the smallest trifles. Note, however, that this is not the result of congenital incapacity, but of habit. (See **Balance** for discussion of the congenital side of the question.)

The following tentative list may be a step toward making the point clearer. The center item represents an average quality or habit, possessed presumably by most people. At the left is a name tentatively given to the shortage of that quality or habit; at the right its excess. Both shortage and excess may be qualities or faults. But it is evident that they cannot coexist. Hence it is legitimate to say that one cannot have at the same time all qualities or all faults. It is, however, possible to have at the same time an excess of, say, No. 2, and an excess of, say, No. 11.

#### TENTATIVE LIST OF QUALITY AND FAULT BALANCE IN CHARACTER ANALYSIS

SHORTAGE	AVERAGE 1-14 after McDougall's fundamental instincts	EXCESS
1. Guilelessness	<b>Caution</b> (Fear)	Circumspection (Cowardice)
2. Faintheartedness, Timidity	<b>Combativeness</b> (Courage)	Daring (Recklessness)

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## Quality (*Cont.*)

### TENTATIVE LIST OF QUALITY AND FAULT BALANCE IN CHARACTER ANALYSIS (*Cont.*)

SHORTAGE	AVERAGE	EXCESS
3. Laxity (Tolerance, Unconcern)	<b>Aversion</b> (Loathing)	Fastidiousness (Snobbishness)
4. Coolness, Aloofness (Criticism)	<b>Tenderness</b> (Mother love)	Solicitude
5. Delicacy (Prudery)	<b>Conjugality</b> (Sex)	Amativeness (Sensuality)
6. Self-reliance (Initiative)	<b>Help-seeking</b> (Distress)	Dependence (Helplessness)
7. Ingenuousness	<b>Curiosity</b>	Inquisitiveness
8. Pride (Conceit, Vanity)	<b>Humility</b> (Submissiveness) (Gentleness)	Servility, Cringing
9. Defensiveness (Constraint)	<b>Self-confidence</b> (Elation) (Cheerfulness)	Aggressiveness, Enthusiasm Ambition
10. Austerity (Solitude)	<b>Sociability</b> (Lonesomeness)	Familiarity
11. Sobriety (Temperance)	<b>Hunger</b>	Gluttony
12. Improvidence	<b>Ownership</b> (Acquisitiveness)	Avarice, Greed
13. Conventionality (Pettiness)	<b>Creativeness</b> (Imagination)	Originality
14. Severity	<b>Amusement</b> (Laughter)	Flippancy
15-28. Some complex habits and dispositions		
15. Superficiality	<b>Accuracy</b> (Thoroughness)	Pedantry
16. Intransigence	<b>Agreeableness</b>	Acquiescence
17. Stubbornness	<b>Amenability</b>	Docility (Suggestibility)
18. Indifference (Carelessness)	<b>Attentiveness</b>	Absorption (Concentration)



## OUR MINDS AND OUR MOTIVES

### Quality (*Cont.*)

#### TENTATIVE LIST OF QUALITY AND FAULT BALANCE IN CHARACTER ANALYSIS (*Cont.*)

SHORTAGE	AVERAGE	EXCESS
19. Churlishness	<b>Courtesy</b>	Obsequiousness
20. Dilatoriness	<b>Diligence</b>	Haste
21. Lying (Hypocrisy)	<b>Frankness</b> (Truthfulness)	Candor (Bluntness, Tactlessness, Directness)
22. Parsimony (Penuriousness)	<b>Generosity</b>	Extravagance (Lavishness)
23. Venality	<b>Honesty</b>	Scrupulousness
24. Independence	<b>Loyalty</b>	Partisanship
25. Fickleness (Versatility)	<b>Perseverance</b>	Conservatism
26. Intuition (Illogicality)	<b>Reason</b>	Sophistry (Deductiveness)
27. Garrulity (Gossip)	<b>Reserve</b>	Taciturnity (Secretiveness)
28. Vacillation	<b>Determination</b>	Wilfulness

**Quickness, Mental,** ability to perform mental operations in a direct way. This may depend on intelligence, on reaction time, on habits of coordination of eye and hand, etc.

## R

**Racial characteristics**, those peculiarities of structure, color and temperament found in one race and not in another. As there is as yet no agreement as to what were the original races of mankind, a classification on that basis would include only the well-defined autochthonous (aboriginal) races of China, Africa and Europe (yellow, black and white), leaving out of account the Malay race and other possible mixtures. The most acceptable division of mankind would be into Caucasian (white or European, including East Indian and Arab), Mongol (yellow, including Chinese, Japanese, Eskimo, American Indian) and Negro. There is little doubt that man originated in Asia, and spread thence East (through the Behring Straits) and West (through India and Caucasia).

National characteristics on the basis of acquired mental habits would be a more useful guide, though few nationalities are unmixed with others. Mantagazza says that the Scandinavian is cool; the Italian gesticulates and sings; the Jew talks fast and acts precipitately; the Swiss has a frank face; the Frenchman speaks with his face, tries to be amiable and walks dancingly; the Englishman walks erect and does not seek to please; the Spaniard and the Portuguese are impassive.

## OUR MINDS AND OUR MOTIVES

**Radiance**, the quality of intelligent unselfishness, in a sensitive and healthy person.

**Rage**, violent anger. According to Watson, rage will occur as an unlearned response (q.v.) to the stimulus of holding the limbs of an infant while he is trying to move them. "Soon the mere sight of a nurse that handles a child badly throws the child into a fit." Complex anger responses in adult life are often due to such simple causes.

**Rapport**, the relation between the hypnotizer and the subject.

**Rapture**, extreme delight in the presence of an object (person or thing). The physical expression of rapture is described by Lebrun as: Head inclined to the left; eyebrows and pupils directly raised; mouth partially open.

**Rationalism**, the theory that religion should be based on reason (i.e., on intellectually acceptable concepts) and not on a supernatural appeal.

**Rationalization**, finding good "reasons" for an attitude due to emotional causes. Cf. **Motive**.

**Reaction**, a movement in response to a stimulus, intellectual, affective or motor. See **Response**.

**Reaction time**, the interval between the stimulation of a nerve and the response, this interval depending on the nature and intensity of the

## OUR MINDS AND OUR MOTIVES

### **Reaction Time** (*Cont.*)

stimulus (auditory, visual, etc.), on the individual's temperament and his nervous condition.

**Reagent**, the subject in a psychical experiment. In hypnotism, the reagent is the person hypnotized; in spiritism, the medium.

**Realism**, in Metaphysics, the belief that reality would exist even if there were no conscious being to be aware of it, e.g., that two and two would make four even if no human being existed to know it. In Esthetics, realism is the treatment of a subject (drama, painting, novel, etc.) as it is in actual life—a term often construed to mean “in the more sordid aspects of degenerate social life”. It is opposed to Idealism, which depicts the generally true, without limitations of time or place. See **Idealism, Art**.

**Reality**, that which is. As there is no possibility of proving objectively either our own existence or the validity of human reason, there is no universally acceptable definition of reality. Various schools of philosophy consider as real either God only, or Mind, or Matter, or Spirit, or a combination of these. See **Scientific method, Fact, Truth**.

**Reason**, the faculty of apprehending, through the intellect, true relationships of cause and effect, or the process of such apprehension. Reason is contrasted with Intuition (q.v.), which is the

## OUR MINDS AND OUR MOTIVES

### **Reason** (*Cont.*)

faculty of sensing causes without logical process.  
Cf. **Faculty, Logic.**

**Reasoning**, thinking in a form which complies with the requirements of logic, but not always correctly. The three principal forms of reasoning are Induction (anticipating a result from a parallel series of experiments), Deduction (following a general premise down to a particular case), and Presumption (tentatively holding an explanation suggested by the observed phenomena in the case). See **Fallacy, Idea, Language.**

**Recognition**, see **Memory, Identity.**

**Rectitude**, moral rightness, righteousness. See **Good, Quality, Moral.**

**Reflex**, automatic response to a stimulus, as when the hand is withdrawn from the fire as soon as the nerve center is aware of the burning sensation. If there is a transfer of stimulus (as when a buzzing causes one to move his hand to drive away an unseen mosquito), it is called a conditioned reflex. F. H. Allport gives the names of "prepotent reflexes" to simple types of reaction (considered by some to be the true foundation of the instincts): Starting and withdrawing, Rejecting, Struggling, Hunger reaction, Sensitive zone reactions, Sex reactions. See **Response, Stimulus.**

## OUR MINDS AND OUR MOTIVES

**Regression**, in Biology, the maintenance of a type against extreme individual variations; different from "reversion to type". In Psychoanalysis, return to conduct which would fit an outgrown period of life, as when an adult behaves as a baby.

**Regret**, sorrow for one's past wrongdoings and omissions, often without sense of guilt (and thereby different from Remorse, q.v.)

**Reincarnation** or Metempsychosis or Transmigration, the belief that everything that lives "is a soul and has a body", using many bodies in progressive evolution to work out its problems, the opportunities being conditioned by the degree of evolution of the soul—from the vegetable kingdom, through the lower animals, and finally in the form of man, until the soul succeeds in realizing the illusional character of Matter and of material desires. When that stage is reached, the soul incarnates in the body of a saint, and thereafter (according to prevalent Hindu and Theosophical beliefs) never returns in the body, although it continues on ever higher planes of development (see **Astral Plane, Theosophy**). Reincarnation is thus seen as a somewhat materialistic conception of the general truth of the evolution of life from the simple to the complex, as taught by Biology. As interpreted for Western consumption by its Theosophist adherents, Reincarnation would ac-



## OUR MINDS AND OUR MOTIVES

### **Reincarnation** (*Cont.*)

count for such phenomena as instant likes or dislikes (owing to recognition by each "astral body", q.v., of the astral body of another soul encountered favorably or unfavorably in a previous existence), love at first sight, correct intuition and hunches, exceptional talent and genius (as the result of previous practice along the same line of endeavor in a previous incarnation), etc. It is also held to establish the justice of the Divine Plan, which otherwise might be accused of favoring some at birth, giving others a longer or shorter life, greater or smaller opportunities, etc., whereas reincarnation provides for each soul the exact environment it has previously earned and which it is consequently best able to utilize. This is called the law of Karma (q.v.), or the Wheel of Life. For an explanation of some of these phenomena according to the law of parsimony (q.v.), cf. **Intuition, Mind-reading, Hyperesthesia.**

**Rejuvenation**, the production of some of the effects of youth in one who is past its natural stage. The transplantation of sex glands (Steinach operation) or the injection into the blood stream of cells from the glands of animals (see **Glands**) are among the physiological means now current.

**Relativity**, the theory that neither space, time, nor any of our so-called objective realities is absolute, but that, all the universe being in

## OUR MINDS AND OUR MOTIVES

### **Relativity** (*Cont.*)

motion, our measurements are purely relative (Einstein theory).

**Relief**, a sentiment of joy following a prolonged period of doubt and fear.

**Religion**, in the individual, the attitude of reverence before an unknown superior Power which transcends reason. In social economy, a body of organized practices giving effect to the individual's religious instinct. Organized religion varies from primitive Animism (q.v.), through Symbolism, to the conception of a personal Deity, and later of a God who is both Law and Love. It has been propounded that "an honest God is the noblest work of man" (i.e., that man's concept of God can never be greater than his own sense of right and wrong, that concept itself becoming more sublime with each accomplishment of mankind). Primitive religions are objective (i.e., think of God as outside the worshiper) and petitional (i.e., pray for definite material gifts, to be granted as favors and sometimes in defiance of the laws of Nature); more advanced religions are, partly at least, subjective (i.e., devotional, expressing the individual's outward love and aspirations) and harmonial (i.e., tending to make the individual subordinate his selfish desires to the laws of the universe). Acceptance of the scientific discoveries concerning the electronic constitution of matter

## OUR MINDS AND OUR MOTIVES

### **Religion** (*Cont.*)

involving as it may do a quasi-infinite living cell (microcosm), is also influencing religious thought toward a concept of God as truly a Power in which "we live and move and have our being", as a store of energy within each individual sufficient to respond to all his needs (i.e., those of his desires which are not contrary to his nature or to the conditions of his environment). See **New Thought**. Cf. **Christianity, Catholicism, Protestantism, Mental healing**.

**Reminiscence**, a fact of memory in which recognition is absent (see **Memory**), as when a poet uses as his own, in good faith, another poet's line, or when a scenario-writer has an "original idea" (see **Idea**), which is merely a repetition of what he recently saw on the screen.

**Remorse**, a sense of gnawing at one's vitals (throat, digestion) due to keen consciousness of an irreparable wrong done to a loved one.

**Repartee**, an answer in the same tone as the statement or question that provoked it. "A soft answer turneth away wrath; but grievous words stir up anger." (Prov. XV: 1.)

**Repentance**, sorrow for one's wrongdoings or omissions, with a keen sense of guilt (often absent in mere Regret) and desire to atone.

## OUR MINDS AND OUR MOTIVES

**Repression**, the instinctive habit of keeping from the consciousness any unconscious processes which may be painful; the opposite of expression. See **Psychoanalysis, Unconscious**.

**Reproach**, an act of angered love; blame administered to one who is considered a friend.

**Repulsion**, see **Loathing**.

**Resemblance**, the real or fancied possession by an object of one or more aspects found in another. See **Mistake, Identity, Memory**.

**Resentment**, a mood of displeasure arising from the feeling of an injury received, which one is not able or inclined to avenge. One resents a slight, an innuendo, another's presumptuous or patronizing manners or words, suspicion of one's motives, an invasion of one's social or political rights. Continued resentment becomes sullenness, and leads to a complex called a grudge, which seeks expression in some form of revenge.

**Reservation, Mental**, see **Casuistry**.

**Resistance**, the sensation of opposition to a reality. In fantasy (reverie) there is no resistance, and this gives one the feeling that the objects are not real. In subjective Christian psychology, non-resistance is claimed as the keynote of happiness. "Resist not evil" is taken to mean that evil becomes such (or becomes greater) when endowed

## OUR MINDS AND OUR MOTIVES

### **Resistance** (*Cont.*)

by the consciousness of the percipient with a belief in its reality. It is known in everyday life that the best way to nullify, say, teasing, is to take sides with the teaser. In Psychoanalysis, resistance is the instinctive opposition which one displays toward unconscious processes that are in danger of being laid bare.

**Resolution**, an act of volition explicitly confirming a previous and less explicit one. Resolution implies an obstacle to be surmounted, and leaves room for some doubt as to one's success in surmounting it. A resolution is usually made in order to counteract a strong desire, and will therefore be much more effective if motivated by another and stronger desire, explicitly taken into the consciousness.

**Respect**, a sentiment of humility in the presence of a person whom one is able to admire.

**Response**, the inevitable effect of a stimulus, "anything the animal does, such as turning towards or away from a light, jumping at a sound, and more highly organized activities, such as building a skyscraper, drawing plans, having babies, writing books, and the like." (Watson, "Behaviorism".) Response is called *overt* (or external, or explicit) when it is naturally observable to the senses (such as the acts of eating, walking, fighting); it is



## OUR MINDS AND OUR MOTIVES

### Response (*Cont.*)

*implicit* (or internal) when it takes place invisibly within the organism (such as gland secretions, stomach contractions in hunger). Responses are also divided into *unlearned* (the true instincts, such as fear resulting from a loud noise, breathing, digestion), and *learned* (most of the things the adult does, such as reading, writing, eating with a knife and fork). A response is called *conditioned* when it is the result of association (e.g., fear from the sight of an animal, resulting from association in infancy of the sight of the animal with a sudden noise or some other fear stimulus). See **Stimulus, Inhibition, Thought, Psychology**.

**Responsibility**, liability to punishment. Except in cases of children who are too young to understand the social import of their actions, or of the mentally defective (see **Mental Deficiency**) and the insane, society assumes that an individual guilty of wrongdoing (according to the standards of the time and the country) either should be made to suffer a penalty for his actions, as a deterrent to himself and to others, or should be placed where he can acquire a different outlook on social problems (the supposed object of reform schools), or should at least be placed where he can do no further harm for a period of time. This assumption is based on the belief in so-called Free Will (q.v.; cf. also **Destiny**), i.e., the belief that



## OUR MINDS AND OUR MOTIVES

### **Responsibility** (*Cont.*)

each individual can choose to do or forbear doing whatever he is tempted to do. Whether such ability is ascribed ultimately to the "soul" (q.v.), acting as an added weight in the balance of motives, or whether one takes the view (as propounded by Determinism, q.v.) that the individual acts entirely from a balance of desires and inhibitions received from his heredity and environment (in which case fear of punishment would be in itself an added motive), materially affects one's theories of responsibility and punishment.

**Restlessness**, see **Nervousness**.

**Restraint**, self-imposed prohibition. Society probably depends on restraint as much as it depends, on the other hand, on self-expression.

**Retentiveness**, see **Memory**.

**Retrospective emotions**, the emotions (q.v.) which are stimulated by a memory: regret, remorse, sorrow, grief, distress, chagrin, etc.

**Revenge**, the impulse to return evil equal to the evil suffered: "an eye for an eye, a tooth for a tooth". The old social order was built on the concept of revenge; modern ethics are built on the concept of motivation (study of the wrongdoer's motives, remedying of his wrong thinking

## OUR MINDS AND OUR MOTIVES

### **Revenge** (*Cont.*)

and of the bodily ailments from which, often, the wrong thinking arises, and supply of a fear motive in the form of punishment). See **Punishment, Responsibility, Resistance.**

**Reverence**, profound respect and awe, as toward an aged person of noble character, an eminent man or a superior Power; a sentiment of submission, wonder and gratitude. See **Veneration.**

**Reverie**, musing on past events of an agreeable nature—an induced emotional state in which negative suggestion inhibits unpleasant memories or anticipations. (Day-dreaming usually refers to the building of future images.)

**Revolt**, refusal, especially in concert with others, to continue obeying one who is considered a tyrant. Revolt implies previous submissiveness (self-contempt, humility) which has been turned into aggression.

**Rhythm**, a succession of auditory or tactual impressions in which a higher emphasis recurs regularly. Rhythm is the basis not only of poetry and music, but also of language and of all social relations. See **Tempo, Musical talent.**

**Right and wrong, sense of**, ability to discriminate between the moral consequences of

## OUR MINDS AND CUR MOTIVES

### **Right and wrong** (*Cont.*)

various acts. This sense implies first the possession of a certain understanding of the issues involved (intelligence), and is therefore not found in those whose mind has ceased to develop in early life (idiots, cretins, imbeciles; see **Mental deficiency**); it varies in morons, according to the grade of their intelligence and the complexity of the acts. Whether the sense of right and wrong, apart from the factor already mentioned, is inherited or acquired is a debated question. Evolutionists incline to the view that one's moral sense is entirely acquired, and that it depends on one's environment in early childhood and in youth. Metaphysicians, on the other hand, advance the opinion that the conscience is born with the individual, and that, after one reaches the age of discretion, one can always know the right and wrong by instant obedience to one's conscience. Some hold that the great bulk of one's inhibitions are acquired in early life as the result of training and environment, but that there exists, over and above all acquired habits, an additional something called the soul, which throws its weight for or against any course of action in which moral issues are involved. For discussion of these points, see **Destiny, Free will, Ego, Soul**.

**Rivalry** (originally "sharing a river's banks"), an impulse of activity stimulated by the prospec-

## OUR MINDS AND OUR MOTIVES

### **Rivalry** (*Cont.*)

tive loss to another of a desired advantage. See **Emulation, Struggle for life.**

**Rosicrucian philosophy**, a system of mysticism based on astrology and ancient ritual, resembling both Freemasonry and Theosophy.

## S

**Salesmanship**, the art of persuading—a term now used not only of transactions involving money but of all forms of persuasion: “Everybody has something to sell,” “selling yourself to somebody.” The psychology of salesmanship has been reduced to a few practical rules: (1) Creating favorable attention; (2) creating interest (appeal to the intellect); (3) transforming interest into desire (appeal to the emotions through the imagination); (4) securing action (closing the sale). The process applies to money transactions and to purely persuasive activities.

Vocationally, a salesman (in business) should be sociable (a good mixer, fond of human contacts, able to get along with all conditions of people, responsive to the feelings of others); optimistic (healthy, active, positive and not affected by rebuffs); intelligent enough to present his goods adequately in ready language, with vivid imagery (but not intellectual enough to be superior to the majority of his clients). As to buyers’ motives, see **Buying**.

**Sans-gêne**, the habit of behaving without regard for the convenience of others; lack of constraint; “devil-may-care” attitude. (Also used as an adjective.)

## OUR MINDS AND OUR MOTIVES

**Satisfaction**, a feeling of well-being arising from the completion of some act considered beneficial to the organism; the feeling that one has had all he wanted, even if there is more available.

**Scholasticism**, the philosophy of medieval Christianity, and particularly of St. Thomas Aquinas. Its most essential doctrine is that everything that exists (every entity) has an essence (or "is"ness), a substance or invisible matter, and some accidents or "sense" aspects (form, color, weight, etc.). Modern science reverses these mental processes, considering matter first, then mental abstractions arising from the consideration of material things.

**Science**, organized knowledge of the material world, gained through the intellect. (This definition, including the words "material world" and "intellect", is necessary to preclude the unscientific assumption that science can ever prove or disprove the existence of spiritual realities knowable only, if at all, through a spiritual sense—intuition, q.v. On the other hand, any claim that a spiritual reality affects matter falls within the range of science in so far as all "manifestations" do. Cf. the following entry.)

**Scientific method**, the method whereby the workings of reality are experimentally ascertained (as to what constitutes "reality" in this sense, see



## OUR MINDS AND OUR MOTIVES

### Scientific method (*Cont.*)

below). The following are the essentials of the scientific method: (1) Clear conception; (2) complete impersonality (an unbiased mind; no desire to prove or disprove any particular theory); (3) study of all the laws of the phenomenon involved; (4) verifiability (experimental control). The details of the method include observation (gathering the facts), classification (indexing), meditation (conception of a hypothesis), verification (experimentation to check the hypothesis), formulation (offering of a law or a working theory). All scientific explanations should comply with the law of *parsimony* i. e., they should be based on the simplest possible hypothesis. The most essential factor is verifiability. This does not mean that anybody can verify scientific facts, but that a fact accepted as such must be verifiable by anyone with sufficient intelligence and sufficient education, who is willing to devote a sufficient length of time, after sufficient preparation, to that particular task. What the degree of intelligence and the extent of the preparation have to be, depends on the subject. Thus it was stated at the time of the discovery of the Einstein theory that only twelve men in the world were capable of comprehending it. (This point should be emphasized for its application both ways: laboratory men have been inclined to laugh at mystics for claiming direct intercourse

## OUR MINDS AND OUR MOTIVES

### **Scientific method** (*Cont.*)

with spiritual realities, on the ground that such experiences are not verifiable; they may indeed be unscientific for other reasons, as when they claim to "manifest" results in the material world; but mystics claim that anyone sufficiently advanced in spirituality, who is willing to undergo a course of asceticism for a sufficiently long period of time, and who is later willing to follow the guidance of an Adept, can verify the results of intuitive knowledge. The argument of verifiability therefore does not apply against them—unless that claim of verifiability should be verified to be unfounded, by one complying with the requirements.)

The principal ground of disagreement between the scientific method and the intuitive method is that they start from different metaphysical postulates. Science postulates: (1) That there exists an objective reality; (2) That human reason is valid; (3) That we live in an orderly universe, a world of law; (4) That energy is neither created nor destroyed. Of these postulates, the first and second (without which science cannot exist) are denied point blank by some schools of metaphysics (including some of the most famous philosophers of past centuries). They claim, on the contrary: (1) That all reality is subjective (i.e., that nothing exists apart from Mind, which is both the perceiver and the perceived); (2) That human

## OUR MINDS AND OUR MOTIVES

### **Scientific method** (*Cont.*)

intuition is alone valid, and that so-called reason is worthless. As these postulates can be neither proved nor disproved, no one can refute them so long as their proponents do not seek to use material means, or human reason, to prove some part of their claims, thereby establishing their unconscious acceptance of the scientific method as against their conscious professions of disbelief.

**Scorn**, the emotion of loathing (disgust) mixed with anger. Scorn arises in a sense of superiority to the loathed object. It is expressed by the physical mechanism which would close the nostrils to an unpleasant odor—turning up the nose and averting the head—plus a readiness to fight indicated by the clenching of the fists.

**Second Birth**, in Hinduism, the ceremony of spiritual rebirth (equivalent to the Christian confirmation). On that occasion the boy of Brahman or Kshattriya origin makes his first oblation to the gods and shows his knowledge of sacred texts from the Vedas. He is then given the sacred thread (a thin coil of three or more loose strands) to wear on the left shoulder, thenceforth to be his dearest possession and the symbol of his divine origin. (According to Holderness, "Peoples and Problems of India.")

**Secretions**, see **Glands**.

## OUR MINDS AND OUR MOTIVES

**Secretiveness**, dislike of being seen or heard by strangers; reticence in speech; reserve in conduct; tact in approach; caution with strangers.

**Selection, Natural**, the process whereby some individuals (or species, races, ideas, functions, etc.) are able to survive others, those endowed with any characteristic which is useful having a better chance of survival than others not so endowed. The material for natural selection is produced by mutations (q.v.), or embryonic changes not directly inherited from parents. Cf. **Evolution, Heredity**.

**Self**, see **Ego**.

**Self-complacency**, a feeling of being well-pleased with oneself, which feeling one allows others to notice. It may have for its object one's physical appearance, supposed character or intellectual worth. Self-complacency takes that superiority for granted, and is almost sorry for others that they are not able to feel the same about themselves.

**Self-consciousness**, see **Nervousness, Egotism**.

**Self-contempt**, humility, or negative self-feeling, or submissiveness—the feeling that others are superior to us. Self-contempt enters into all veneration (adoration, piety, hero-worship), in awe, in repentance, in remorse, etc.

**Self-control**, see **Restraint**.

## OUR MINDS AND OUR MOTIVES

**Self-expression** or Self-realization, the doctrine that the individual's highest duty is to develop his capabilities to the utmost of his opportunities, within the limits of action necessary for the maintenance of the social order. Self-expression is the keynote of the Occidental (Western) philosophy of Action, as opposed to the Selfless or Desireless philosophy of the Orient. It does not necessarily exclude a measure of self-restraint.

**Self-guidance**, see **Vocational guidance**.

**Selfishness**, excessive regard for one's interests as compared with the interests of others (a term applied to one by others, but not by one to himself). Selfishness is a grosser form of Egotism, itself a more aggressive form of Egoism (q.v.). The essential gesture of selfishness is a centripetal action which "pulls the blanket" to oneself, away from the other party. A similar movement in handwriting (leftward and inward coils at the beginning and end of words) is the indication of selfishness.

**Self-pity** or Distress, the emotion which makes one seek assistance or bemoan one's fate.

**Self-preservation**, a fundamental instinct seldom overpowered by any other except the maternal instinct (and its sublimated form, the social instinct; see **Sublimation**). Cf. **Egotism**.

## OUR MINDS AND OUR MOTIVES

**Self-sacrifice**, the conception that one should deliberately relinquish certain available advantages, either for the sake of character-development (cf. **Effort** as to the intrinsic value of overcoming one's inclinations), or in the interest of others. This doctrine, which is perhaps the most typical of Christianity, is contrasted with the Freudian doctrine of the libido, or "will to enjoy", according to which one should set up frankly egotistic motives for one's good actions.

**Selling**, see **Salesmanship**.

**Self-satisfaction**, see **Conceit, Vanity, Pride**.

**Sensation**, the consciousness of a stimulus; the simple reception by the mind (without cognition) of an outside phenomenon (which may originate, however, within the organism, on its surface, or externally). Sensations may be of vision, hearing, taste, smell, pressure, pain, heat, cold, warmth, balance, movement, well-being, etc., and they may be classified according to the sense which receives them: optical, acoustic, olfactory, kinesthetic, etc. A past sensation is felt as a memory; a projected sensation as an idea or image. A sensation without actual stimulus is a hallucination (q.v., and different from an illusion). When the mind ascribes the stimulus to its source or to the sense organ and is conscious of the concomitant feeling (i.e., when there is cognition), the sensation is



## OUR MINDS AND OUR MOTIVES

### **Sensation** (*Cont.*)

a perception. Sensations have (according to Titchener): (1) Quality: loud, acid, bitter, etc.; (2) Intensity: louder or fainter, brighter or duller, etc.; (3) Clearness: outstanding or subordinated; (4) Duration: beginning, continuation, cessation. The capacity of experiencing sensations is called Sensibility (in the psychological sense, different from the popular meaning). As to the mechanism of sensation, see **Thought**; as to the physical storage theory, see **Memory**.

**Sense organ**, see **End organ**.

**Sensibility** or Esthesia (*Æsthesia*), the capacity of experiencing sensations; in popular usage, the possession of sense or common sense; less usually, sensitiveness. Sensibility (in the scientific sense) varies greatly in individuals (e.g., in defects of sight and hearing). Under conditions such as disease, hypnotism, excitement or depression, sensibility may be largely increased or decreased. Cf. **Hyperesthesia**, **Hypnotism**, **Mental deficiency**, **Insanity**.

**Sensualism**, in Ethics, a depraved view of life, condoning excessive addiction to gross pleasures; in Art, dependence upon color, form, etc., for effect.

**Sentiment**, a complex and persistent tendency to act in a certain way toward a certain object, resulting from desires modified by experience.

## OUR MINDS AND OUR MOTIVES

### **Sentiment** (*Cont.*)

There is always an intellectual (reasoning) element in a sentiment; we seek to justify our holding it. The principal sentiments are: Sympathy, friendship, filial piety, affection, tenderness, gratitude, pity, contempt, respect, veneration, esteem, regard, admiration, awe, self-respect, dignity, pride, generosity, jealousy, envy, sense of beauty, religious sense. Cf. **Emotions** and **Disposition**.

**Service**, seeking to promote the good of others through one's own business or occupation.

**Servility**, self-abasement and desire to win by any means the good graces of a superior.

**Sex**, that which constitutes the difference between male and female. It is held tentatively by some that the force we call Sex is the same as that which differentiates the positive from the negative electron, and that this same force is at work throughout Nature. In human beings, sex affects not only the special organs of reproduction but the entire adult personality, both physical and mental (Cf. **Sexual characters**, **Heredity**, **Glands**). Psychologically, Sex is of importance because the differences it engenders are the most frequent causes of human conflict, within one's own personality, with other people, and between the sexes. The full effect of sex on the mental state was not realized until Psychoanalysis (q.v.) revealed the

## OUR MINDS AND OUR MOTIVES

### **Sex** (*Cont.*)

trickery of the organism in concealing from consciousness (repressing) those desires, usually associated with sex, which society has come to regard as antisocial. Conflict was thus traced to repression, and the remedy was found in bringing to the surface (i.e., in taking conscious cognizance of) those secret desires entertained by the subconscious or unconscious "mind" (q.v.), thus rendering them powerless. The theory on which psychoanalytical treatment rests is that the entire organism is so arranged that desires resulting from instincts (inherited racial memory) and from sensations are automatically carried to action. Organized social life, however, has set prohibitions on the expression of certain desires (principally on sexual impulses), and these prohibitions, accepted by the consciousness and turned into automatic inhibitions, create an unstable balance in the automatic or unconscious (subconscious) "mind". When such a situation arises, and does not find sufficient relief through the indulgences of dreams (q.v.) with their symbolism and substitutions, a mental conflict occurs, which may cause sickness in unexpected organs, unless the unwanted desire is either brought to the surface and openly discussed (a process which so strengthens the inhibition as to more than counterbalance the desire), or sublimated into a higher form of activity (see **Sublimation**). Among the complexes or bodies of

## OUR MINDS AND OUR MOTIVES

### **Sex** (*Cont.*)

desire which the Freudian school has discovered as arising from unconscious repressions are the Œdipus complex (unlawful attachment of the son to the mother) and the Electra complex (unlawful attachment of the daughter to the father). It is alleged that every normal boy, at some time, is in love with his mother and hates his father, and that every normal girl, at some time, is in love with her father and hates her mother. The unconscious desire to rebel against all forms of authority in adult life is often traced to these repressed emotions, as is the tendency of a young man to marry a girl who resembles his mother, and so on. It is thus seen that the Freudian school takes Sex in a much wider sense than any possible popular definition, and in fact removes from the popular understanding of the word Sex its principal connotation, which is Reproduction. Sex complexes and others are resolved by the methods described under **Dreams**, **Psychoanalysis**, and **Unconscious**. See also **Hypnotism** and **Suggestion**.

**Sexual characteristics**, the peculiarities which distinguish the sexes. The primary sexual characters are the organs of reproduction, gestation and lactation. The secondary sexual characters include (in the man) the beard, deep voice, muscularity (angularity), aggressiveness; (in the woman)

## OUR MINDS AND OUR MOTIVES

### **Sexual characteristics** (*Cont.*)

roundness of figure, intuitiveness, emotionality (and consequent illogicality), personal charm (and the habit of personalizing relations instead of viewing things in the abstract). Sexual characteristics are controlled by internal secretions from the gonads (glands, q.v.). A change in the flow of gonadal secretions may produce a complete reversal of sexual characters. Even under normal conditions, few individuals are entirely masculine or entirely feminine, the proportion (not yet ascertainable) constituting an interesting factor in the problems of personality. During childhood, the sex glands are kept in check by the action of the thymus, which secures for the child nutrition and growth, and withdraws its control when these have so far advanced that sex can enter upon the scene without injury.

**Shame**, a feeling of self-abasement resulting from the discovery by others of some weakness, or (physically) from public exposure of sex privacy. When this feeling becomes causal, it is Modesty.

**Shyness**, habitual timidity, dislike of public appearances. In the actual presence of strangers, the shy person becomes bashful. Mixed with a feminine desire to please, it is Coyness. Mixed with a sentiment of shame, it is Modesty.



## OUR MINDS AND OUR MOTIVES

**Sickness**, a feeling of ill-being, which may be organic or functional or both. All sickness is aggravated, and much is caused, by mental states (fear, anxiety, worry), and all sickness is alleviated, and much remedied, by mental treatment if the patient's belief in the treatment is sufficient. See **Mental healing**.

**Silence** in mental healing, see **Meditation**, **Prayer**.

**Similarity** or **Likeness**, see **Association**, **Mistakes**, **Memory**, **Identity**.

**Simplicity** (in people), absence of desire to appear better than one is, or better than others; opposed to **Affectation**. See **Pride**, **Affectation**.

**Sincerity**, desire to avoid misleading actions or statements; frankness; love of truth in all its forms; the opposite of concealment or lying (q.v.). Sincerity differs from Veracity which is merely the positive use of truthful words, while sincerity includes abstention from the use of untruthful expressions.

**Skepticism**, in Philosophy, the theory that truth is unknowable (akin to Agnosticism), or the refusal to accept any positive statement until it has been proved true (in this sense, skepticism is essential to the scientific method, q.v.).



## OUR MINDS AND OUR MOTIVES

**Skill**, acquired facility for performing a certain set of actions.

**Sleep**, suspension of conscious activity, enabling the organism to recuperate by eliminating waste products. It has been shown that sleep is more profound during the first hour, and that it gradually gets lighter. Sleep is interesting psychologically because it is the period of dreaming, during which, the ordinary controls of waking life having been removed, our thoughts (i.e., all the sensations we have ever received, and all the images we have ever produced from those sensations) are free to form new combinations. Some of these appear foolish or terrifying (nightmares); some are sensible but of no value; others are highly significant in that they show the actual desires at work in the subconscious, and the repressions that may be the cause of mental conflict. From the study of dreams (q.v.), much of the present knowledge of the personality has been gained. See **Psychoanalysis, Unconscious.**•

During sleep, the mind is able to receive suggestion, as in hypnotism, provided the subject is willing and the suggestion is acceptable. Parents may help their children get rid of undesirable habits, or acquire desirable ones, by suggestion during sleep, whispering in the child's ear, or speaking in a very low tone. E.g.: "Sleep on, Mary; do not wake up. This is Mother speaking

## OUR MINDS AND OUR MOTIVES

### Sleep (*Cont.*)

to you. You want to get along with your school work, and to grow up a fine and healthy girl; so you know you should drink your milk and enjoy it, and you should eat your meals slowly and enjoy every mouthful. You have started improving already. You are eating much better than you used to," etc., etc., speaking as if the desired improvement were already under way.

There is no evidence whatever that any supernatural knowledge enters the mind during sleep, the ordinary processes being sufficient to account for all the observed phenomena of dreaming and morning intuitions. Occultists, however, claim that sleep is produced by the temporary withdrawal of the ego (q.v., understood by them to be the real self), supposed to leave the body through the "Door of Brahm," a suture in the top of the head above the optic thalamus, and to enter the "astral (q.v.) world," there to commune with the astral bodies of others who are asleep or dead, and to return with an added store of knowledge. See **Insomnia, Somnambulism, Hypnotism, Dreams.**

**Sneer**, a form of contemptuous laughter. "The sneer is the late [biologically] and weakened form of the snarl, which meant a ripping bite at an opponent." (Darwin.)

**Sociability**, agreeableness, willingness to waive some of one's rights in order to facilitate social

## OUR MINDS AND OUR MOTIVES

### **Sociability** (*Cont.*)

intercourse; gregariousness; love of personal contact. See **Courtesy**, and cf. **Salesmanship**.

**Society**, an organized economic group for mutual protection and help. Most of the individual psychological problems of the present day arise from the need of individual adaptation to the requirements of society, chief among which are restrictions on Sex (q.v.). As acquired characteristics (q.v.), i.e., facts of one's experience, are not transmitted biologically to one's offspring, each successive generation has to learn anew every fact which pertains to the maintenance of the social balance. To let the child grow up in the state of Nature would mean depriving him of the accumulated experience of his elders, most of which, fortunately, is unconsciously absorbed by every individual through his environment; nor can any individual or group repeat, in the course of one generation, the entire experience of mankind, or even that of the immediate social group. "Civilization is the result of the accumulations of social inheritance, and the future progress of society must depend largely upon this capacity of profiting by the experience of former generations." (Conklin.) This is particularly true in regard to such institutions as Marriage. The recognition of this theory of social inheritance has given rise to many new arts which bid fair to become branches

## OUR MINDS AND OUR MOTIVES

### **Society** (*Cont.*)

of the science of psychology, such as Business Ethics, Vocational Guidance, Salesmanship, etc.

**Solitude, love of**, a deficiency of the gregarious instinct (q.v.), sometimes arising from an early inferiority complex (consciousness of physical or mental shortcoming), sometimes from excessive pride which seeks to avoid possible humiliation. Solitude is necessary for the cultivation of talent (says Goethe), but character develops in the stream of life.

**Somnambulism**, sleep-walking or other forms of action during sleep, a state intermediate between sleep and waking. During somnambulistic manifestations, the consciousness is completely absent, leaving the field entirely free for the unconscious (automatic) mechanism of the body. Fear is thus absent from performances which would, in the waking state, be considered impossible, and the somnambulist may perform acrobatic feats such as walking along the edge of a precipice or a roof. It is dangerous to awaken one in that state, for the fears would return with the consciousness, causing a loss of automatic control; but the subject will be found responsive to direct suggestion, spoken in natural, low tones, without a trace of doubt (e.g., advising him to return to bed). Cf. **Sleep, Suggestion**.

## OUR MINDS AND OUR MOTIVES

**Sophistry**, fallacious reasoning (ambiguities, illogical deductions, etc.) done in bad faith for the purpose of deception (including sometimes self-deception). See **Casuistry**.

**Sorrow**, a retrospective mood of regret and love, usually induced by a personal loss; often combated and leading to noble and generous acts. See **Gloom**, **Despondency**, **Despair**.

**Soul**, an entity which, according to practically all metaphysical systems, dwells in the human body and gives it life and individuality. By some, the soul is held to be an immortal spirit individually created by God, incarnated only once, and thereafter rewarded in heaven or punished in hell according to its deeds while in the body (this is the Roman Catholic doctrine). By others, the soul is held to be a unit of finer substance than matter, which successively takes possession of various material forms (vegetable, animal, human) in order to gain experience in the material world, and to acquire the realization that matter is "illusion", that desire is vain, and that the only reality is God (Hinduism, Theosophy); see **Re-incarnation**, **Karma**, **Astral body**. By others yet, the soul is held to be "the point of contact between matter and spirit"; by others, an animating mental principle separate from the body, endowed with immortality and indestructibility; by others, a name given to the continuing record of one's



## OUR MINDS AND OUR MOTIVES

### **Soul** (*Cont.*)

volitions. It is held by some that the soul centers in the pineal gland (in the back of the head, at the base of the brain, which was formerly a third eye), and that it enters and leaves the body by the "Door of Brahm" (see **Sleep**).

From the point of view of psychological science (see definition of the term and its limitations under **Scientific method**), most of the processes formerly ascribed to the soul, including the so-called faculties, (q.v.) with which it was supposedly endowed, are now recognized as functions of the physical organism (sensations, automatic response to stimuli, etc.), even Man's volitions being predominantly if not totally conditioned by his heredity and environment (Cf. **Mind**). As, however, it is impossible to weigh man's motives, the possibility is admitted by all, and postulated as a fact by many, that the "soul", i.e., an extraneous force, enters into acts of volition involving a moral choice. See **Destiny** for discussion of this point. Cf. **Ego**.

**Species, origin of**, the problem (first accounted for by Darwin) of the appearance of certain distinguishing characteristics in a group of living things (plants or animals), and of their continued existence in their progeny. The original explanation was that, in the Struggle for Life, any individual which is possessed of a certain advantage over the others will stand a greater chance of sur-



## OUR MINDS AND OUR MOTIVES

### **Species** (*Cont.*)

vival (Survival of the Fittest), and will transmit that advantage to his offspring. It was found, however, that acquired characteristics (q.v.) were not transmitted to offspring, e.g., that a person blinded in an accident was still capable of begetting offspring with perfect vision, so that the only characteristics that an individual could transmit to offspring were congenital (those he himself had at birth); but these being the ones inherited from his own parents (as was then supposed), there was no starting point for any change. More recent discoveries have shown that "new species appear suddenly by mutation (q.v.), never as the outcome of a progressive variation" (De Vries, a Dutch botanist). The mutation is an embryonic change, at present of unknown cause but presumed to be due to the coming together of two sets of factors present in the parents (see **Heredity**). Cf. **Evolution, Adaptation, Struggle, Survival**.

**Speech**, see **Language, Brain, Aphasia**.

**Spirit**, an entity believed by metaphysicians to exist apart from, or intermingled with, or manifesting as, matter. Cf. **God, Soul, Mind**. The ultimate Power manifested in the universe as law and as love or attraction.

**Spiritism** (usually but erroneously called Spiritualism, q.v., which is a different word with a

## OUR MINDS AND OUR MOTIVES

### **Spiritism** (*Cont.*)

different meaning), the belief in disembodied spirits, usually known only through mediums or clairvoyants. Of the many reported manifestations of spiritism, a large number can be dismissed as conscious frauds (outfits and supplies for the production of which are common articles of trade); a small number are produced by unconscious trickery, the medium, in a state of automatism, performing tricks with hand or foot (as in the "Scientific American" cases); a few are accounted for on the explanation contained in Telepathy (q.v.), itself to be accepted as a fact although unexplained except on the supposition that brain force can be transmitted like the X-ray or the radio wave. An agent can transmit to a percipient (reagent) a complete picture of anything in the agent's mind, and even produce hallucinations at a distance. It would be sufficient, then, for a "spirit" to be seen and identified at a séance, that one person in the room or elsewhere should know the dead person, and should consciously or otherwise be transmitting the image to the medium. As the "spirits" are always recognized by one present (and usually are described more as they are remembered than as they really were), the telepathic explanation is sufficient to account for all such manifestations. Incidentally it makes it impossible ever to prove the reality of spirit apparitions. Many cases of undoubted "materializations" investigated by the

## OUR MINDS AND OUR MOTIVES

### **Spiritism** (*Cont.*)

Psychical Research Society have been such as to make fraud or self-deception impossible, leaving the telepathic explanation available as the only solution. Metaphysical explanations include the astral body (q.v.) theory, according to which spirits are "shades of egos that have passed through the astral plane on to the heaven-world, leaving behind them for a time an astral body bearing the person's exact physical likeness and possessing the person's memory and idiosyncrasies" (Blavatsky—who was herself later caught in actual fraud); or "thought-forms in astral matter, animated by the medium's own life force"; or the suffering souls from Purgatory or from Hell; or the devil's own deception. See **Ghost, Psychic screen.**

**Spiritualism** (in its own, proper meaning, and not in the sense of Spiritism above), the belief that there is a reality outside of Matter, called Spirit. According to Spiritualist Monists, that reality is the only reality: the universe is either an illusion, or a manifestation, or an emanation (q.v.), and the electron, of which Matter is exclusively composed, is merely "a thought of God". According to Spiritualist Dualists, the ultimate reality is Spirit or God, who created out of nothing a second reality called Matter, somehow interpenetrated by Spirit, perhaps in the form of Mind-

## OUR MINDS AND OUR MOTIVES

### **Spiritualism** (*Cont.*)

Dust or atoms of mind, which would be concomitant with atoms of matter. Orthodox Christianity is a spiritualistic dualism; Christian Science is a spiritualistic monism; Theosophy is an emanationistic monism amounting perhaps to a practical pluralism.

**Spontaneous generation**, the belief, now completely discredited, that a living organism can be produced otherwise than from living beings. See **Biogenesis**.

**Sport**, in Biology (Heredity), a wide variation from the average, or an individual in which such a variation is found.

**Stability**, a supposed propensity to hold one's own against resistance. "In the higher forms of executive expression, Stability ranks as the first faculty in importance. . . . Firmness, Perseverance and Fortitude are its components." (Merton, "Vocational Counseling".)

**Stammering**, a habitual speech impediment due to, or largely increased by, nervousness (and particularly by self-consciousness). When occasional, or referring to a difficulty in uttering the sounds t, d, p, b, it is called stuttering.

**Stereoscopic vision**, the effect of depth (third dimension) in the vision of nearer objects, pro-

## OUR MINDS AND OUR MOTIVES

### **Stereoscopic vision** (*Cont.*)

duced by the slightly different point of view of each eye (as can be observed by alternately opening and closing each eye, while looking at an object about a foot away). This effect can be reproduced photographically by taking pictures through two lenses forming a pair, 75 to 150 millimeters apart, and viewing the result (after transposal) through a stereoscope (viewing device fitted with an eyepiece for each eye, a separation between them, and producing one combined image). Two-eye vision (stereoscopic vision) is therefore different from one-eye vision, the latter lacking the sense of depth or distance, except such as may be gained by verification by other means, such as touch. The farther apart a person's eyes are, the greater his stereoscopic vision—a fact heretofore unnoticed as explaining the empirical discovery that people with eyes wide apart have a keener perception of motion. Practically everyone engaged in the production side of the motion picture industry, as well as those engaged in other arts or in industries where motion in three dimensions is a factor, will be found to have eyes wider apart than those in other occupations.

**Stigmatization**, the production of stigmata or marks on the body resembling those on the hands and feet of a crucified person, etc. Stigmata are produced instantaneously by the working of un-



## OUR MINDS AND OUR MOTIVES

### **Stigmatization** (*Cont.*)

conscious forces, during religious and other forms of ecstasy in highly suggestible persons. Many fully verified occurrences of the kind are on record, some contemporary. They tend to confirm the belief that the organism has the power of giving instant birth to new cells—a power which may hold the key to rejuvenation and perpetual life and health. That the phenomenon of stigmatization is created subjectively by the person's belief in its religious nature is confirmed by the fact that, in all cases of stigmata of the crucifixion, the marks of the nails appear in the middle of the hands and feet, this being the traditional and frequently pictured position in Christian art. Crucifixion, however, was not done that way, as the weight of the body would have torn the tender ligaments: the practice was to drive the nails between the two bones of the forearm, above the wrist. Were this fact known to ecstasies, they would no doubt produce the stigmata in the right place, by the same method of autosuggestion.

**Stimulus**, the external or internal cause of a sensation (q.v.); the cause of a response (q.v.); that which impinges upon the organism and results in behavior (q.v.), whether conscious or unconscious. The sudden flooding of a room with sunlight, for example, would act as a stimulus on the eye of a person present, and would bring about



## OUR MINDS AND OUR MOTIVES

### **Stimulus** (*Cont.*)

the automatic response of contracting the pupil of the eye. The smell of food at meal-time would produce contractions in the stomach, of which the person might not be conscious. A stimulus may originate within the organism (digestion, restlessness, thought), or on the surface of the organism (cold, pressure), or outside (voice, light, smell). Each "end organ" or receptor (sense organ) can perceive only one kind of stimulus: heat, pressure, cold, etc. The muscles themselves are sense organs as well as organs of response (as Watson points out), each muscular movement giving rise to a stimulus which leads to another response in that same muscle or in some distant part of the body. See **Response, Inhibition, Thought.**

**Struggle for life**, Nature's method for securing the survival of the fittest. The multiplying power of life (whatever it may ultimately consist of) tends to produce more individuals (plants, animals, ideas, methods, languages, etc.) than there is food (or possibility of survival) for. See **Malthus' law.** Those individuals which possess some characteristic enabling them to secure their share of the supply against competitors, or to travel to new sources of supply, or to produce them from something else, are more likely to live than those not so able. It was formerly believed (in the case of living beings) that those individuals would trans-

## OUR MINDS AND OUR MOTIVES

### **Struggle for life** (*Cont.*)

mit to their offspring the accumulated result of their experience (viz. acquired characteristics). It is now known that this is not the case: an individual transmits to his offspring only that which he himself had at birth, and all variations of an inheritable nature arise through mutation (q.v.), i.e., in the embryo. An individual who, being himself a mutation or endowed with a new capacity, survives in competition with others, will transmit to his offspring that congenital aptitude. This is the origin of species (q.v.). An example of struggle for life is protective mimicry (q.v.), the change of coloring of animals according to their habitat as a protection from detection by their enemies. It will be seen, therefore, that the term "struggle for life" does not mean always conscious struggle.

**Stubbornness**, lack of amenability; the opposite of docility. See **Obstinacy**.

**Stupidity**, lack of intelligence. A child whose development is arrested at 2 is an idiot; between 3 and 7, an imbecile; at 12, a moron. See **Mental deficiency**, **Intelligence**.

**Stupor**, insensibility due to idiocy, insanity or excessive melancholia.

**Stuttering**, see **Stammering**.

## OUR MINDS AND OUR MOTIVES

**Subconscious mind**, the totality of one's mental life including all one's inhibited desires and memories that are kept from coming to the level of consciousness, but excluding all that is now present in the consciousness. The conscious mind is not some metaphysical entity, but "the total mind minus the many suppressions of a lifetime", some of those suppressions being due to moral inhibitions as in regard to undesired sex impulses and memories, others being due to the temporary intellectual desire to keep from the memory insignificant events which would merely clutter up the consciousness. No memory is ever lost (except through the destruction of brain tissue), but most memories are suppressed or inhibited, some rigidly, some lightly. Cf. **Forgetting, Memory**. The name "Unconscious", now almost universally used by scientific writers to include both the sense of Subconscious given above, and that of "automatic machinery of the body" would be better kept exclusively to describe "the entirely automatic and never conscious processes", such as heart action, gland secretions, pupillary reflex, etc., which are properly speaking not "mind" at all, since they are not "observed through consciousness". Thus we would call "subconscious" the phenomena that could be, but are not now, in the consciousness; "conscious" those that are now in the consciousness; and "unconscious" (without "mind") the mechanism of reflex action formerly called Nature.

## OUR MINDS AND OUR MOTIVES

### Subconscious mind (*Cont.*)

For full discussion of the process, see **Unconscious, Inhibition, Thought, Memory.**

**Subject**, the center of a thought, the "I"; that which encounters resistance from the "object". See **Ego.**

**Subjective**, dependent on the thinker, as contrasted with "objective". For example, in tests and measurements, the term "subjective" is applied to those in which the judge's opinion is the final measurement, while those in which fixed external standards (weights, measures) are used are called "objective". Again, in philosophy, some hold that the reality of the universe is purely subjective (existing only as a projected image in Mind), while science holds as a postulate that the universe has objective reality. Again, the psychology of Jesus Christ is sometimes described as subjective, in that it advocates certain standards of conduct (charity, non-resistance, forgiveness), not because they are good for the recipient, but because they are good for the agent. In Art, a purely subjective treatment is called Impressionism; it represents the artist's concept, his reaction, and not an attempt at impartiality. "Art is Nature seen through a temperament." Science, on the other hand, is objective, impersonal, impartial. In Literature, "the subjective point of view

## OUR MINDS AND OUR MOTIVES

### **Subjective** (*Cont.*)

is that from which the author sees into the minds and hearts of his characters to reveal their thoughts and feelings," while the objective point of view is "that from which the author reports the speech and actions of his characters with no pretense of knowing their mental or emotional activities." (William David Ball, "The Fundamentals of Creative Writing.")

Many misunderstandings arise in daily life from the fact that some people (women, artists, philosophers, writers) are predominantly subjective in their conversation—expressing things as they appear to themselves, while others (scientists, teachers, bookkeepers, lawyers, policemen) are predominantly objective.

"The Subjective" is the name sometimes given to the Unconscious Mind (q.v.).

**Sublimation**, the transformation into useful or "good" instincts of the earlier pleasure-giving activities. The passage from mental childhood to mental maturity should be marked by the complete sublimation of the primitive instincts, failing which there will arise, sooner or later, a mental conflict that will require adjustment. The following tabulation takes as its basis McDougall's fourteen fundamental instincts ("Outline of Psychology", Scribner's, 1923), and supplies a tentative list of their sublimated form.



## OUR MINDS AND OUR MOTIVES

### Sublimation (*Cont.*)

#### TENTATIVE LIST OF THE INSTINCTS AND THEIR SUBLIMATION

INSTINCT (McDougall's list)	PRIMITIVE EXPRESSION	SUBLIMATED EXPRESSION (Tentative)
1. Escape	Fear	Protection of life, etc.
2. Combat	Anger	Social Reform
3. Repulsion	Loathing	Charity
4. Parenthood	Protection of young	Wealth-production
5. Appeal	Distress	Cooperation
6. Mating	Sex	Spirituality or Art
7. Curiosity	Inquisitiveness	Science
8. Submission	Self-effacement	Religion
9. Assertion	Aggression	Leadership
10. Gregariousness	Sociability	Brotherhood
11. Food-seeking	Appetite	Philanthropy
12. Acquisition	Acquisitiveness	Generosity
13. Construction	Building	Citizenship
14. Laughter	Amusement	Recreation

According to Coster ("Psychoanalysis for Normal People"), the characteristics of a perfect sublimation are three in number: (1) It must be interesting and pleasurable; (2) it must be beneficial to the community; (3) it must satisfy the individual's ideal for himself.

**Subliminal**, existing below the threshold of consciousness, subconscious. The "subliminal self" is the supposed double personality which becomes active in hysteria. See **Unconscious, Dual personality**.



## OUR MINDS AND OUR MOTIVES

**Submissiveness**, propensity to accept the will of another, or of Providence; an instinct present in varying degrees in all, but typically feminine; self-effacement, meekness, humility (q.v.).

**Substance**, in scholastic philosophy, the aspect or part of reality which is between its essence (or absolute, abstract character) and its accidents (or details that fall under the senses); in the parlance of some modern metaphysical schools, the reality which exists "in the invisible", ready to take form and materialize in accordance with one's desires or prayers; habitually, money or supply. It is claimed that some Hindu adepts ("Masters of Wisdom") are able to produce anything they need "out of the ether", and the Gospel miracle of the loaves and fishes is explained on that theory.

**Success**, complete adaptation to environment. In the Western world, success is usually measured in terms of "financial independence". In biology, the test of success is survival (q.v.), whether of the individual, the variety, species, etc., or of the function, organ, method, process; the same would apply to all human activities: an idea (q.v.) which is neither too far in advance of its time, nor too far behind, is more likely to gain acceptance than one which is; an individual whose originality (q.v.) is just one step ahead of that of others, and who in other respects exactly fits his environment, is more likely to win in the struggle for life, and will there-

## OUR MINDS AND OUR MOTIVES

### Success (*Cont.*)

fore be called successful. In ancient times, mankind thought it had to fight Destiny (q.v.), i.e., the insurmountable forces of Nature; later the drama, expressing men's thoughts better than they knew, found the source of failure in man's own inherent faults (a view still unknowingly held by those who advocate subjective change of attitude as sufficient to remedy all evil); in scientific times, the view is held that the individual must have not only the right attitude and every possible qualification, but an opportunity to develop his talents in the most favorable environment. Vocational guidance, giving expression to that view, seeks to ascertain both the qualifications of the individual (including his attitude) and the requirements of the industry to which the individual might be best adapted.

The requirements of success, as seen by G. Stanley Hall ("Life and Confessions of a Psychologist") may be summarized as follows: (1) Health; (2) Second breath (the subconscious, the bank of heredity); (3) Buoyancy (ability to stand success and failure and to react against both); (4) Sympathy (including social responsibility); (5) Love of Nature; (6) Sublimation (q.v.); (7) Activity (Doing); (8) Loyalty. According to Sheldon, one's success area is bounded by one's Ability (Mental), Reliability (Moral), Endurance (Physical), and Will Power (Action). According to Paul Ells-

## OUR MINDS AND OUR MOTIVES

### **Success** (*Cont.*)

worth, the fundamentals of success are: (1) Thorough grasp of one's subject; (2) Personalized method ("Work your own best way"); (3) Distinct Aim; (4) Knowledge of men and motives; (5) Full use of energy in muscles, nerves and emotions; (6) Systematic auditing of one's compliance with these conditions. Cf. **College men's worth.**

**Suggestibility**, ready acceptance of suggestion. "Man is social because he is suggestible." (Sidis.) See the following.

**Suggestion**, the awakening in the willing mind of another of a desire which was there but latent. Contrary to popular belief, it is impossible to suggest to another a desire which is contrary to his own (hence the placing of ultimate moral responsibility in one's entertaining of a desire), but a suggestion may often be the only additional incentive needed to tilt the scale in favor of the act. Thus one who would not, in any circumstances, consider killing another, could never receive the suggestion of killing; but one who has considered killing may receive a suggestion to that effect and act upon it. Suggestion may be given to a willing waking individual, or to a willing hypnotized subject (see **Hypnotism**) or during sleep (q.v.). Hypnotism itself is a process of suggestion, and in that state the subject obeys all the further suggestions he receives (within the limits of his own moral inhibi-

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### **Suggestion** (*Cont.*)

tions). Suggestion may be self-administered, preferably at the threshold of sleep (for methods, see **Unconscious**), but the name Autosuggestion refers only to the method, for "no one can accept a suggestion until it becomes his own."

According to Boris Sidis, in the normal state a suggestion is the more effective, the more indirect it is, and in proportion as it becomes direct it loses its efficacy. A familiar thing in a strange, abnormal position or shape produces the most effective suggestion (as, for example, any grotesque effect, or the representation of old-fashioned hell fire). Of all the methods of suggestion, the most powerful, the most effective and the most successful is a skillful combination of frequency and last impression. Cf. **Mental healing, Affirmations, Denials, Meditation, Prayer, Memory, Intuition, Advertising, Salesmanship.**

**Superconscious mind**, a name given by some metaphysicians to the sum total of one's clearly conceived desires, on the assumption that they represent the coming into being of some plans that exist "in the absolute" (cf. **Truth**). Thus George C. Golden: "All these thoughts that exist to-day in the human mind as conceptions of desires, if bundled together, could be called the universal superconscious mind. If we could photograph them, we would have a pretty suggestive picture

## OUR MINDS AND OUR MOTIVES

### **Superconscious mind** (*Cont.*)

of the world in the next ten years. The office building that seven years from to-day will be erected across the street here is to-day gleaming as a possible thing in the mind of some individual. The home to be built on the sloping hill in ten years is being carried around under the hat of some lanky youth in college this morning. The same thing applies to the individual. You have in your desires a blue-print, a prospectus, of all you are going to do in the next fifteen or twenty years. It is your individual superconscious mind." Cf. the discussion under **Destiny**.

**Superficiality**, lack of accuracy or thoroughness, accompanied by a desire to appear bright (cf. **Brightness**). The opposite of superficiality is pedantry, excessive accuracy.

**Supernatural**, miraculous, manifesting some agency superior to, or concomitant with, the verifiable laws of Nature. Science neither admits nor denies the supernatural; but it is obliged, by the postulates of its own method (see **Scientific method**), to seek natural explanations of all phenomena before even looking outside the laws of Nature. The recent discoveries of the electronic constitution of matter, and of the creative force of the automatic or subconscious (see **Unconscious**) processes within the body, have brought within the range of natural phenomena, and of natural expla-



## OUR MINDS AND OUR MOTIVES

### **Supernatural** (*Cont.*)

nations, many a formerly unexplainable occurrence which was accounted supernatural. Do not confuse the supernatural with the spiritual: if the universe could be proved to consist entirely of Spirit, or to consist of both Matter and Spirit, then the occurrences now accounted supernatural would be explainable as the normal course of spiritual law. That only is supernatural which is outside the law—but it is not claimed that we now know all the laws.

**Superstition**, a left-over belief, usually taking the form of ascribing supernatural causes to phenomena which can be explained without.

**Supply**, in the parlance of some metaphysical schools, the ever-present “substance” (q.v.) which comes forth in response to every need. “One of the unerring truths or facts of the universe (by ‘universe’ I mean the spiritual and natural worlds combined) is that somewhere there is already provided a lavish abundance for every human want. In other words, the supply of every good somewhere awaits the demand. Another truth, or fact, is that the demand must be made before the supply can come forth to fill it. To recognize these two statements of truth, and to affirm them, is the whole secret of understanding faith—faith based on principle or understanding.” (Cady.) See **Affirmations, Denials, Prayer, Mental healing.**



## OUR MINDS AND OUR MOTIVES

**Surprise**, a feeling of hesitation and curiosity induced by a change in what one expected. It is expressed by rigid attention, eyes wide open and staring, mouth gaping, eyebrows raised, hands slightly raised with fingers apart as if one were making ready to grasp something.

**Survival of the fittest** or Natural Selection, in Biology, a process (according to Darwin's theory of evolution, but named by Herbert Spencer) which results in the survival of those individuals (including organs, functions, methods, ideas, etc.) which possess such "qualities" (q.v.) as may, then and there, be relatively advantageous. The fittest does not mean (e.g., among human beings at present) those who think they are the fittest, or even those who think at all; many millions of forms which would now be considered very "fit" have undoubtedly been destroyed at the time of their appearance because they were then not suited to their environment (Cf. **Success**; excessive originality is a biological disqualification; cf. also **Protective mimicry**, and **Lying**). "It is not necessary to hold with Darwin that fitness is always the result of the elimination of unfit *persons*. It is often the result of the elimination of unfit *reactions*." (Conklin.) As to the origin of "new" forms which are to be the subject of elimination or survival, see **Mutation**. See also **Variation**.

## OUR MINDS AND OUR MOTIVES

**Survival of the personality after death**, the belief that the death of the physical organism does not entail the complete extinction of the personality, but that the ego (q.v.) continues to function. Some (most Christians) hold that the body is not the complete man, but that it is tenanted during life by a "soul" (q.v.), a spiritual entity which has never before been, and will never again be, incarnated, and which, after its experiences in the body (in so far as it is responsible for them), will be rewarded or punished or purged. Others (Hinduism, Theosophy) hold that the ego is an unmaterial entity, which passes successively through many bodies (plant, animal and human) according to the results of its experience, pausing between incarnations to meditate and be purified before carrying on its schooling (see **Karma**). Some (materialists) hold that the term "soul" is merely a name given to the observed sum total of mental and physical processes which come to an end like the flame of a candle when the necessary material requirements of those processes are no longer available (comparing, again, the soul to the "speed" of an automobile, which is a concept but not an entity). They hold that the idea of survival, embodying a desire as old as consciousness, is no proof of the objective reality of survival, but is an abstraction arising from the very concept of Time, as "darkness" arises from the concept of Light; and further that such survival as mankind does most desire is tak-

## OUR MINDS AND OUR MOTIVES

### **Survival of the personality after death** (*Cont.*)

ing place without survival of the ego. Thus one who attaches importance to physique is more likely to survive in his offspring; one who is fond of certain ideas will survive in his brain-children; one who believes in kindness will live in the loving memories of others, and so on. Others (spiritualists) hold that the body is a mere illusion, and that the reality is the soul, so that death of the body is merely an error thought perceived by those who are imprisoned within the walls of the illusion.

Spiritistic phenomena (apparitions, materializations, etc.), even if fully established (as some apparently have been, according to the Society for Psychical Research) would not necessarily prove the existence or survival of the soul or ego. They might prove (1) the existence of a material force, associated or not with the body (cf. **Astral body**); (2) the efficacy of some telepathic (q.v.) suggestion by someone in the audience or even at a distance. See **Ghost, Spiritism**.

**Susceptibility**, great readiness to "take up" contagion, suggestion, etc. See **Suggestibility, Touchiness**.

**Suspense**, longing for something to take place, mixed with fear that it will not (or vice versa). Suspense is the greatest of dramatic resorts: "Make them laugh, make them weep, make them wait." It is created by building up obstacles and

## OUR MINDS AND OUR MOTIVES

### **Suspense** (*Cont.*)

allowing the characters very nearly to be overcome by them.

**Symbolism**, the use of material objects to impart a spiritual meaning, as "the butterfly" as the symbol of inconstancy. Symbolism is the great resort of poetry and the short cut to poetic effect. In Art, symbolism is effective because it enlists the spectator's cooperation, leaving him something to do for himself, unlike Realism which leaves nothing to the spectator's imagination. Ecclesiastical ritualism derives its appeal from symbolism. Symbolism plays a very important part in dreams, the unconscious desires using this means of evading the supposed "censor" which would awaken the sleeper if the full import of an inhibited thought were realized. The symbolism of all dreams is strikingly similar, even in individuals and races that have no conscious knowledge of the meaning of the symbols themselves. Thus a woman's dream of a dark horse is universally interpretable as referring to a male stranger; "wallowing in the mire" is to be construed as "entertaining some objectionable desires"; "flying" means high ideals, etc. Complete codes have been worked out for use in psychoanalysis (as by Baudouin and others).

**Sympathy**, sharing of another's joy or sorrow: "feeling with" another, the essence of friendship and the beginning of love. Sympathy is the foun-

## OUR MINDS AND OUR MOTIVES

### Sympathy (*Cont.*)

dation of courtesy and tact; exaggerated, it may lead to a form of lying popularly called "Yessing", or to anxiety without cause (solicitude).

**Synapse**, the meeting place of the branches of nerve cells. It is by the placing of resistance (probably of an electro-chemical nature) at the synapse that an impulse is prevented from traveling along a certain nerve path. When that happens, the impulse is said to be inhibited (which may mean turned into a freer channel, where its response, however, will no longer be the normal one). See **Inhibition** for discussion of this process, and of its effect on forgetting. Synaptic resistance is what constitutes feeling: the more resistance, the more feeling. A sensation passing for the first time over a nerve path encounters resistance all along; the resistance diminishes with the wearing of the path, and this wearing of the path constitutes or is part of memory and habit.

**Synesthesia**, concomitant sensation, as when a person actually *sees* a musical *sound* or *hears* a *color*. The genuineness of this phenomenon is definitely established.

## T

**Taciturnity**, a preference for silence, sometimes associated with sullenness or with pride, an excess of reserve; the opposite of garrulity (q.v.).

**Tact**, ability to "feel" what others think and how they will respond to a stimulus before committing oneself to a course of action. Tact involves much unselfishness, the tactful person thinking at least as much of others as of himself. "Breaking the news gently", "letting them down easy" are forms of tact. With a strong intellectual element, it is Finesse; with an object to be gained indirectly, it is Diplomacy, which may extend to Flattery or (with a sex element) to Cajolery. With a touch of dishonesty, it becomes Ruse or Cunning or Craftiness. Cf. **Cajolery, Diplomacy**.

**Talent**, see **Genius, Intelligence, Quality, Balance, Ability**.

**Talkativeness**, uncontrollable desire to speak for the pleasure of speaking, even if one has nothing worth saying; use of many words where a few would do as well. Talkativeness is an inherited tendency, found in certain families and in certain individuals of those families and not in others,



## OUR MINDS AND OUR MOTIVES

### **Talkativeness** (*Cont.*)

whose "environment" in childhood has been almost identical, thus involving in the talkative members an additional element of thought and tongue coordination. See **Language, Speech**. Talkative people always have something to add. In writing letters they run to postscripts, or add pages, or even write in the margin. It should not be assumed, however, that talkative people are necessarily empty-headed, for many people of great intelligence are in that class; but the propensity is more noticeable in those who have nothing to say. Cf. **Garrulity**.

**Tastes, personal**, as a guide to character. See **Appearance**.

**Team work**, see **Cooperation**.

**Teleology** (not to be confused with Theology), the doctrine of "purpose" in the universe. An explanation of a phenomenon as "carrying out divine purpose", e.g., of man's evolution as final, is teleological. All such "purposive" explanations assume that one favored entity is to be the sole beneficiary of the whole process of change.

**Telepathy**, thought-transference or mind-reading, particularly the transmission at a distance of a feeling of pleasure or pain. The term is now often used of simple mind-reading, even if the parties are not far removed from each other; and

## OUR MINDS AND OUR MOTIVES

### **Telepathy** (*Cont.*)

it is being used of thought-transference when feeling is almost absent, as in the attempts to make a radio audience "read" in the broadcaster's mind a certain number or design. Many college experiments in telepathy (particularly those in which the results have been negative) have been built around the transference of abstract thoughts, while most of the successful examples of telepathy in real life are the result of an exchange of strong emotions between people who have close blood ties, e.g., a message from a dying son to his mother far away. It is not proved, by any means, that the two are identical. Rigidly controlled experiments by the Society for Psychical Research have shown that "hallucinations coincident with death" (i.e., the appearance of a dying or just dead person to a loved one at a distance) occurred 440 times more frequently than would be expected under the law of probabilities. They have also established conclusively the transmission of form and color thoughts of a complex nature, from a suitable agent to a suitable reagent (percipient), without any possibility of physical contact or unconscious assistance, the parties being in different rooms or houses. Anesthesia and hypnotic sleep have been produced at a distance, and there have been fully proved cases of apparition of the agent to the percipient in a different house or room. (Cf. **Spiritism, Ghost**).

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### Telepathy (*Cont.*)

Clairvoyance, due to the telepathic transmission of information in the possession of someone somewhere, has also been established as a fact, particularly in hypnotism or trance. Here, however, enters a factor not explainable by telepathy, viz. the discovery by a clairvoyant of a hidden treasure or of documents, the existence or location of which is known to no living person, and which is verified perhaps much later. These phenomena demand the acceptance of one or more of the following theories, in whole or part: (1) That thought is a force, and that it passes through matter as the X-ray does; (2) That thought leaves in the ether an invisible image which remains latent until perceived by a sensitive, then or later; (3) That the physical body has one or more counterparts, of different degrees of fineness, in the "higher realms" (which higher realms occupy the same "space" as the physical), and that such "astral" (q.v.) or other body is able to leave the physical body during trance, sleep, hypnotism, ecstasy, etc., and while in that state to communicate with the "astral" bodies of the living or even of the dead; (4) That there exists a superconscious Mind which knows everything, and which is somehow contacted by people in a state of trance, etc.; (5) That the objective world is a complete illusion, the veil of which is removed at times, when some people are able to see without material limitations

## OUR MINDS AND OUR MOTIVES

### **Telepathy** (*Cont.*)

what should be visible at all times, were it not for one's prejudices. Several of these explanations are contrary to the scientific law of parsimony (q.v.) and must be rejected provisionally for simpler ones. It should be noted that the vast majority of cases of supposed telepathy can be accounted for by Hyperesthesia (q.v.).

**Temper**, the habitual or temporary expression of the emotions. Temper is measured according to its intensity (furious, fiery, melancholy, placid, calm, etc.); its persistence (even, fickle, etc.); its affectability (quick, impulsive, buoyant, self-controlled, sluggish, etc.). Ill-temper (frequently called simply Temper) is often "a vice of the virtuous" (according to Drummond). "What is it made of? Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness. . . . It is the revelation of an unloving nature at the bottom." It is remedied by "going to the root and sweetening the whole nature".

**Temperament**, one's nervous habits due to one's natural physiological condition, such as secretions (see **Glands**).

*Classification of Temperaments (according to Merton)*

Nervous	= Mental	= Intellectual	= Ideational
Nutritive	= Social	= Affectional	= Sociable
Motive	= Executive	= Industrial	= Volitional

## OUR MINDS AND OUR MOTIVES

### **Temperament** (*Cont.*)

Temperament may be summed up in one of the words Introvert or Extravert (i.e., turned toward himself, or, turned toward the world). Most temperaments are a mixture of the two elements in diverse proportions.

**Tempo**, the relative rhythm or speed at which a person lives (thinks, moves, speaks, gesticulates, etc.)—one of the most important elements to be considered when undertaking social (e.g., matrimonial) or industrial (e.g., employment) relations. One's tempo depends on one's temperament and on one's physical condition. Blondes in general are said to be quicker than brunettes; the white races are quicker than the yellow or the black. The type of the person of rapid tempo, as in fiction and the drama, is the hatchet-faced individual, with slanting forehead and receding chin, known also by his quick, nervous gestures, his commanding or aggressive tone, his instinctive choice of verbs instead of nouns or adjectives, and of explosive consonants (k, t, p, etc.) instead of the soft vowels of the South. In Art and Literature, a study of tempo is essential if one would give an impression of definite purpose. The characters in a novel must speak each with his own tempo (choice of rapid or drawling words, nervous or lazy gestures, etc.) as in real life. A painting must harmonize its details within one tempo: machinery



## OUR MINDS AND OUR MOTIVES

### **Tempo** (*Cont.*)

does not go well with rustic scenes, nor aeroplanes with religious ritual, for example. (Hence the unconscious objection to outdoor advertising, which speeds up the placid tempo of the countryside and thereby tends to destroy its charm for visitors from the city.)

**Temptation**, see **Desire**, **Devil**, **Demon**.

**Tenacity**, see **Obstinacy**.

**Tendency**, the existence of an intrinsic condition which will eventuate in certain actions, if given a free field. See **Conation**.

**Terror**, an emotion of sudden and excessive fear, as when one suddenly sees death approaching. Terror is physically expressed by widely dilated eyes, mouth open square as if ready to yell, wrinkled forehead and much raised eyebrows, arms in defensive position, hands with palms outward and fingers outspread, all muscles tense, heart beating rapidly. See **Glands**.

**Tests, mental**, see **Intelligence**, **Music**, **Language**. See also G. M. Whipple, "Manual of Mental and Physical Tests."

**Theft**, appropriation to one's own use of the property of another. When theft is committed from morbid causes, without benefit to the thief, as by pregnant women and others, it is called kleptomania.



## OUR MINDS AND OUR MOTIVES

**Theosophy**, a system of metaphysics based on the "secret doctrine" supposedly underlying all the great religions of the world, and particularly on Hinduism; a form of mysticism which claims for its adepts intuitive or direct knowledge gained by clairvoyant contact with the non-material realms. Theosophy states there are seven planes of existence, all occupying the same "space". They are, from coarser to finer: (1) the physical plane ("Matter" as we know it); (2) the astral or emotional or desire plane (see **Astral**); (3) the mental plane; (4) the intuitional plane; (5) the spiritual plane; (6) the monadic plane; (7) the divine plane—the latter two at present unknown. According to Theosophy, the human body is only a form temporarily assumed by the ego (q.v.), during one of its many reincarnations (q.v.), according to the law of karma (working out one's destiny). Cf. **Mysticism, Scientific method, Emanation.**

**Thought**, the act or process of comparing perceptions, present or remembered. The most parsimonious scientific explanation of thought might be as follows. A stimulus (say a wave of light) impinges upon an end organ (the retina) in which it performs certain chemical changes. These changes constitute an impulse which travels along a nerve (the optic nerve) to the brain center capable of receiving that particular kind of sensation (visual center). There, according to the quality,

## OUR MINDS AND OUR MOTIVES

### Thought (*Cont.*)

intensity, clearness and duration of the stimulus, the impulse continues on its way, traversing against a resistance (the consciousness of which constitutes "feeling") certain neurones (nerve cells with their branches) which may be virgin (not previously traversed), or which may have been traversed before, until the impulse finally rests in one center, having completed the process of sensation, i.e., the consciousness of an outside stimulus. (The further transformation of the stimulus into response is immaterial to this particular phase of the subject.) So far, there has been no thought; thus a baby sees a ray of light without thinking about it. If the sensation is repeated with some variation of quality, etc., traversing some but not all of the same centers, the fact that the impulse passes more readily over the already traversed neurones will constitute one of the elements of memory—the associative element. But no sensation is of one nature only, being invariably composed of a number of stimuli—visual, auditory, etc.—each of which has to find its own localized center. Thus the sight of an object is accompanied by the hearing of certain sounds which are present at the same time that the sight is perceived, and so forth. As these different stimuli travel to different parts of the brain, it is not known what causes one to be connected with the other, so that one memory will be associated with the other.

## OUR MINDS AND OUR MOTIVES

### Thought (*Cont.*)

The combination (whatever constitutes it) of one or more such sensations, plus their affect (nervous resistance or lack of resistance, called "feeling"), forms a perception. One such perception plus the memory of another, or merely the memory of two or more perceptions, occurring at the same time in the consciousness, is "thought". Thought, then, is conscious association, and it can arise only as the result of a stimulus (present or past) and its response. In its simplest form, thought is involuntary, as when a simple perception becomes associated with a memory; thus a dog hearing a sound on the porch of the house associates the sound with the memory of his master's footsteps and "thinks" of his master's return. That, apparently, is as far as animals are able to think—a present external stimulus being required in each case. In a more complex form, thought may arise voluntarily from the endeavor to associate a present perception with the contents of the memory: "What does this remind me of?" In its most complex form, exclusively found in man, thought consists entirely of voluntary association of memories (ideas, i.e., the result of forgotten sensations), as when one shuts one's consciousness to the outside world and sits in meditation, deliberately inhibiting all undesired memories or images until the free flow of association takes place between desired memories or images (see **Idea**), resulting in

## OUR MINDS AND OUR MOTIVES

### **Thought** (*Cont.*)

the finer forms of cerebration, such as judgment, will, etc. (It should be noted here that the so-called "faculties", such as veneration, benevolence, etc., are not localized brain centers, but mere names given to more habitual processes. The brain is involved as a whole in every act of thinking.)

Since thought is conscious association (involuntary or voluntary), familiarity with a sensation (the repeated passage of the impulse over the same series of nerve centers) would accelerate the process so as to produce apparently instantaneous association, amounting only to unconsciousness of the intermediate steps. Thus one may, in conversation, suddenly change the subject; but one can recall the series of "jumps" that he made mentally. A thought never comes out of a clear sky, even if it appears to do so. The smaller the number of previous perceptions, the simpler the thinking: thus it is easier to guess what an animal or a child will do in given circumstances (his reactions) than to guess what an adult will do. When a chain of association has been established between (supposedly) every nerve center, so that every perception has been compared with every other, the personality is said to be integrated. "A personality has been born when it is impossible to pass a nervous impulse through centers none of whose cells have been traversed before."

## OUR MINDS AND OUR MOTIVES

### **Thought** (*Cont.*)

(Harvey, "The Feelings of Man." Cf. **Ego**.) Thus it is that, to the young, effort is required (see **Effort**) in almost every activity, while to the old (integrated personality) all thinking appears to be in the form of memories: youth might then consist in the possession of unused brain paths. There are, however, in the brain and the spinal cord, some ten billion cells, which would be ample to store (on the theory of physical storage; see **Memory**) all the single sensations of a lifetime, and no one would normally be too old to experience new thinking.

It cannot be too strongly emphasized that absolutely "original" thinking is impossible (see **Idea**), since thinking is the conscious association of two or more perceptions, and perceptions are merely elaborated sensations. One's originality is strictly limited by the perceptions of one's lifetime, and two people who have led identical lives (a practical impossibility, of course) and who have identical heredity (without mutation) would have identical response and would "create" identically the same "original" thoughts. In practice, however, no two people ever have identical experiences, and the combination of existing perceptions is practically infinite. Nevertheless it is well to bear in mind, when originality is sought, that it will be found comparatively more readily in people whose education and early environment differs the most



## OUR MINDS AND OUR MOTIVES

### **Thought** (*Cont.*)

from one another. But of two people with nearly identical experience, one will more readily form conscious associations, and will be called more intelligent; while each, owing to his congenital predisposition (different sense of smell, taste, kinesthesia, etc., as well as readiness to form different combinations), will be likely to respond differently to identical stimuli. In practice, therefore, all kinds of "original" thoughts, i.e., different thoughts, are constantly and increasingly produced.

Just how far language is associated with thought or even causes it, is an open question. Behaviorists hold that all thinking is the direct effect of language: "Thinking is subvocal speaking." Our verbal habits are thus considered as reapplying a stimulus from instant to instant, so that it is no longer necessary (according to that system) to refer to a "past stimulus". In its complex form, thinking is impossible without words: an abstract idea, such as "goodness" or "civilization", would have no existence without language, although it is not always formulated in a single word. Thus it was for years realized that it would be a convenience for each individual to own his automobile, so that he could be independent of the movements of others; but it was not until the phrase "individual transportation" was coined that the idea really took shape. All who repudiate materialistic ex-



## OUR MINDS AND OUR MOTIVES

### **Thought** (*Cont.*)

planations of Thought, however, will contend that while language helps make the abstraction clear, the abstraction itself is created by the "power of mind", however interpreted.

The mechanistic explanation of the thought process does not offer an immediate explanation of the phenomena of thought-transference, as in suggestion, telepathy, hypnotism, etc. (See **Telepathy.**) It may be necessary to postulate that the brain generates, or makes use of, a force, which may or may not make an impression on the ether, creating a "latent image" which can be perceived by another brain, even at a great distance and instantaneously. One aspect of that problem which perhaps deserves more attention than it has received is the comparative failure of experiments for the telepathic transmission of abstract thoughts (such as figures, general ideas, etc., as when a radio audience was asked to read the announcer's thought of a number), and the comparative success of other telepathic experiments in which the emotional content (element of feeling) was high, such as tragic scenes closely involving a loved one. It is true that no intellectual concept can exist without some emotional content (or affect), since a concept is but the elaboration of a perception or series of perceptions. Thus the thought of the number "423" cannot be celebrated without calling into play the sounds of words, the forms of the figures,

## OUR MINDS AND OUR MOTIVES

### **Thought** (*Cont.*)

ideas of symmetry, and countless sensations with which each of those digits is associated in the mind of each individual. Nevertheless, "423" is far less affective than "I am drowning", and it is the latter type of message which succeeds in telepathy.

By its very nature, thought increases both suffering and joy, since it adds to every perception a number of associated memories which are projected as images. Thus one who is feeling a pain in his right side, and who thinks about it, will probably think appendicitis, and will thus aggravate the pain. The lower animals, as well as human beings of low mental organization, therefore suffer less pain and also experience less pleasure, than the highly intellectual who multiply every perception by the contents of their imagination. Hence the use of various forms of mental healing (q.v.).

**Thought transference**, see **Telepathy**.

**Thoughtfulness**, a meditative attitude; expressed physically by contracted eyebrows, one raised; fixed eyes, immobile face; scratching the head or nose; touching or stroking the hair or chin; rubbing the eyes; rhythmical gestures or tapping of hands, feet, fingers. (Mantagazza.)

**Threshold of consciousness**, the state between waking and sleep (the liminal state), during which

## OUR MINDS AND OUR MOTIVES

### **Threshold of consciousness** (*Cont.*)

suggestion is most readily received. See **Suggestion**.

**Thrift**, wealth-producing ability combined with economy. Thrift is distinct from miserliness (avarice, q.v.), the latter being due to egotism and fear, while thrift is purposive and constructive.

**Tidiness**, Orderliness, an acquired social virtue combining activity (will power), foresight, and analysis.

**Timidity**, see **Shyness**. Timidity is often due to pride which shrinks from contact with other people. Cf. **Quality** for list of balanced faults.

**Touchiness**, a form of sensitiveness, born of pride and egotism, which applies to itself the casual remarks of others.

**Trait**, an item in a character. See **Characteristics**.

**Trance**, a state of suspended consciousness such as experienced during hypnotism or prolonged sleep, or in crystal-gazing (q.v.).

**Transference**, in psychoanalytical parlance, complete sympathy (as if one were in love) with the analyst, the spiritual director, etc.

**Transmigration of souls** or **Metempsychosis**. See **Reincarnation**, **Karma**.

## OUR MINDS AND OUR MOTIVES

**Trauma**, a "wound" or morbid condition due to shock, mental or physical, as in "sexual trauma", a mental shock affecting one's sexual life.

**Trichotomy**, the division of the nature of man into three units: spirit, soul, and body.

**Triumph** (as an emotion), elation mixed with contempt for the enemy as the result of victory. Triumph is expressed by the uptilt of the chin, a complacent smile, a stern and rigid jaw, a deliberate and impressive gait, and by gestures of a commanding nature.

**Truth**, that which agrees with fact. As we do not know what "fact" is, the concept is meaningless without a metaphysical background. If the world is an illusion (a noumenon or mind-concept), then all that we call "fact" is part of the illusion. If, on the contrary, the world has objective reality (as postulated without any possibility of proof by science; see **Scientific method**), then a "fact" is "that which can be verified" by means of other facts (again assuming that the world is an orderly sequence of cause and effect, which is not provable): "Truth" would then mean Verifiability, and the ability to predict an occurrence (such as an eclipse) would constitute unquestionable proof. In practice, "the true is what works well" (William James, "The Varieties of Religious Experience"). This must be construed as referring to ultimate

## OUR MINDS AND OUR MOTIVES

### Truth (*Cont.*)

working, and not merely to immediate results as judged by interested parties. To some metaphysicians, "Truth" means an eternal and pre-ordained aim toward which the universe tends. This would include "perfection" for man in a harmonious world; therefore man's "true self" is an ideal pattern "in the absolute", and everything that conforms with that pattern is "true". Thus sickness and poverty are not true, because the ideal Self cannot be sick or poor; but health and happiness are true, because the "ideal Self" is healthy and happy. (The very same fact, viewed from opposite angles, would then be true or false, such as a hailstorm which destroyed a crop, ruining the owner of the farm and enabling the usurer to foreclose the mortgage—the answer to this riddle being that they should both look at the problem "in the absolute" and not from the point of view of selfish interest. This brings it back entirely to a subjective outlook, to the view that one should not attach undue importance to mere material losses or gains. But most of the proponents of that theory insist upon denying, not merely the effect of the occurrence on their mind, but the occurrence itself, which makes their theory self-contradictory.) Others, looking upon the world as a great "becoming", and accepting Evolution as the working out of the Divine Plan, endeavor to cultivate an attitude of non-resistance to sup-

## OUR MINDS AND OUR MOTIVES

### **Truth** (*Cont.*)

posed evil: they hold that "evil" is another name for failure—that which cannot adapt itself to environment being doomed to extinction, while "the fittest" (individual, method, organ, process, theory, idea) survives (see **Survival of the fittest**). Time alone tests truth or falsehood, "the true" being, by definition, "that which survives". (This comes back to William James's pragmatic definition.)

For the benefit of authors and artists, Robert Louis Stevenson points out that, in attempting to convey to others the truth as it is, one should remember that "truth to fact is not always truth to sentiment. . . . To tell truth, rightly understood, is not to state the true facts, but to convey a true impression." See **Lying**.



## U

**Ubiquity**, "everywhereness", ability to be in several places at once, claimed of medieval saints and modern Hindu adepts.

**Ugliness**, repelling lack of beauty. See **Beauty**. The question of ugliness in art is a debated one; the conservatives contend that art should please, the modernists that art is not required to please any but the artist. See **Art, Realism**.

**Unconscious mind**, every process of the mind which is not actually present in the consciousness at any given present time—a term taken by most writers to include the automatic functions of the body in response to stimuli, such as the flow of secretions from the endocrine glands, the reflex actions of all kinds, and also the sensations, perceptions, etc., which have been forgotten or suppressed (forgetfulness being itself a form of suppression). The same definition is applied by others to the term "Subconscious Mind" (now being abandoned by scientific writers on the ground that it is becoming too popular and tinged with mysticism). In the interest of clearer thinking, a distinction should perhaps be made between the two terms. We might call "unconscious"

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### Unconscious mind (*Cont.*)

(without the use of "mind") all the automatic (reflex) processes which are never in the consciousness—the process formerly ascribed to "Nature"; we might call "subconscious" the entire contents of the mind (sensations, perceptions, inhibitions, desires, complexes, ideas, etc.) which have been or can be, *but are not now*, in the consciousness; and we would then define "conscious mind" as the total mind, minus the inhibited portions. The unconscious, as here defined, is more physiological than psychological, although it is, as everything else, directed as readily by a stimulus originating in the consciousness (thought) as by one originating in the body. Thus, when one turns pale in fright, it is Nature (or "the unconscious") responding automatically to a fear message received either consciously or subconsciously. When one perceives (without thinking about it) a minute movement of another person's facial muscles, and unknowingly imitates it on one's face, thereby feeling the same emotion and being able to understand the other person's feelings, it is Nature or the unconscious mechanism of expression at work. (Cf. **Expression** and **Gesture**). When one starts recovering from an illness through the belief that one is being helped by supernatural forces, which belief sets to work (through the subconscious) the mechanism of the glands, etc., it is Nature restoring one's health.

## OUR MINDS AND OUR MOTIVES

### Unconscious mind (*Cont.*)

In a rudimentary organism, Nature would always respond to each and every stimulus automatically and instantly. In a slightly more complex organism, one stimulus might counterbalance another. Thus Curiosity ("What is it?") might be inhibited by Fear ("Will it hurt me?"). In a highly complex organism, many sensations are automatically inhibited as the result of early and forgotten prohibitions accepted by force of habit and without reasoning; some are inhibited as the result of consciously acquired prohibitions. Thus an objectionable desire which might have anti-social consequences, such as a sex desire, will find itself inhibited and may never enter the consciousness. Many sensations are "forgotten" for the reason that their passage into the consciousness would awaken some unpleasant association, being just as truly inhibited as the others. It is a fact that any sensation of a lifetime can, under certain circumstances, be recalled, as when a drowning man sees a complete panorama of his life in full detail, or when in delirium entire passages of literature in a foreign language, vaguely overheard once only, are repeated with accuracy. The process of forgetting, then, would appear to be an inhibition (resistance to the passage of an impulse through a certain nerve center) set up by the consciousness when the memory (passage of the impulse) would be unpleasant or otherwise undesir-

## OUR MINDS AND OUR MOTIVES

### **Unconscious mind** (*Cont.*)

able (we forget what we want to forget). In sleep, in trance, etc., the consciousness being relaxed or absent, the inhibition is ineffective, and the passage of any impulse over any center can take place. Thus in dreams we indulge all the desires which we would not dare to enjoy in waking life. Something of the inhibitory mechanism remains, however, even then, as the dreams often take the form of symbols, and the persons whom we would not like to recognize are presented under various disguises (see **Dreams**). But many an inhibition is too ancient or too weak to hold in exact balance a desire which is entirely "natural" (i.e., primitive, animal, gratifying the appetites, the vanity, etc.), and if such a desire finds itself thwarted by a weakened inhibition, it will try to force its way into action, thereby creating mental conflict (as explained under **Psychoanalysis**). By contacting, during sub-waking moments (in reverie, on awakening, in hypnotism, etc.), one's subconscious mind, at times when the consciousness is drowsy and the inhibitions are weakened, one may discover (bring into the consciousness) the repressed desire: there, either it will prove to be due to some primitive instinct which should be sublimated (see **Sublimation**), or it will be found serious enough to deserve discussing in the light of one's entire outlook on life (conscious prohibitions). In either case it will be integrated, and will cease to be

## OUR MINDS AND OUR MOTIVES

### **Unconscious mind** (*Cont.*)

harmful. Incidentally, any mental conflict, nervousness or physical sickness it may have caused will be instantly cured.

The semi-miraculous nature of many cures effected through psychoanalysis, and through auto-suggestion (q.v.) in which the subconscious is given a wish to work on in the night or during trance, has caused the subconscious to be associated with the idea of supernaturalism. Many of the miracles of former days are now known to have been of that nature—calling into action, through faith, the latent forces of the organism. That the belief, not in supernaturalism, but in quasi-infinite natural power, is not unjustified, is shown by the recent discoveries in physics. Matter, formerly considered as consisting of fixed elements, is now known to consist of electricity in motion. Every cell of the brain, for example, is a miniature universe, a microcosm, the elements of which are as far apart as our planets are from our sun, proportionately, and as complex. Perhaps owing to this newly discovered elasticity and complexity, the living cell has the power of reproducing itself instantaneously (as shown in stigmatization, q.v.), thereby effecting cures not only of functional but of organic diseases (see Cabot's statement under **Mental healing**). It is hardly an exaggeration to say that the organism is capable of producing almost anything which is truly and



## OUR MINDS AND OUR MOTIVES

### Unconscious mind (*Cont.*)

intensely desired, provided only this is in accordance with one's natural "pattern". This statement is expressed in recurring forms of symbolism in the psychology of Jesus Christ, the "house divided against itself" being the disagreement between conscious (civilized) and subconscious (primitive) desires, and the house built on the rock being the unified consciousness. Often the supposed conscious desire is a mild self-deception. For example, one who thinks he would, above all things, have money, may fail of his object, the reason being that he subconsciously desires a multitude of things more than he desires money: he desires life, liberty and the pursuit of happiness (including leisure); he desires the same for his loved ones; he desires honor and the respect of his fellow man. And just inasmuch as he does really (subconsciously) desire these things, he has them—all at the same time, in the desired proportions. Were he to desire money alone, at any cost, he would get it—even if it meant committing robbery to get it.

Since such tremendous power resides in the subconscious or unconscious, the greatest practical problem of psychology is the utilization of that power. The following methods, discussed in detail each in its alphabetical place in this book, are available:

- (1) Mind control through action ("Act as if you



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### **Unconscious mind** (*Cont.*)

already had attained what you wish to attain"). See **Mind**, and **James-Lange**.

(2) Study of Dreams (see **Dreams**) for the purpose of ascertaining one's subconscious desires, also of one's forgetting (see **Forgetfulness**).

(3) Suggestion during sleep (see **Sleep**).

(4) Autosuggestion (q.v.) including Affirmations (q.v.) and Denials (q.v.).

(5) Prayer (q.v.) and Meditation (q.v.).

(6) Hypnotism (q.v.).

See also the curious phenomenon described under **Alarm Clock of the Subconscious**, and compare throughout this book the various elements that enter into the emotions.

**Unity School of Christianity** (Kansas City) or the Unity Movement, a movement which practices Christian healing and teaches the "true pattern (or ideal man) in the absolute" (see **Truth**), holding that eternal life here on earth is a possibility of the future.

**Utilitarianism**, the theory that the end of endeavor is its sole criterion, and that happiness is the only worth-while end. "That is good, which is useful in promoting the greatest happiness of the greatest number."

## V

**Vacillation**, see **Doubt**.

**Vanity**, complacency (taking pleasure) in one's beauty, elegance, gifts, etc. "The pride of little people." See **Pride**.

**Variation**, in Biology, a change in an organ or quality which makes it dissimilar to another organ or quality having the same uses. The principal laws of variation are as follows: (1) No part varies alone, but only in correlation with some other part; (2) Multiple and rudimentary structures are especially variable; (3) A part developed in any species in an extraordinary degree or manner, in comparison with some other part in allied species, tends to be highly variable; (4) Species having a wide range are especially variable.

Among the causes of variation are: (1) use or disuse which affects the size of the organ; (2) climate; (3) hybridization; (4) complexity of present factors, which almost precludes duplication. See **Evolution**, **Heredity**. It should be noted, here as in all other phases of Evolution, that these laws and causes apply not only to individuals, but to organs, methods, systems, ideas, etc., including all activities of a social and ethical (moral) nature.

## OUR MINDS AND OUR MOTIVES

### **Variation** (*Cont.*)

Thus law (1) above, "no part varies alone", applies to character as shown in **Balance** (q.v.): it is impossible to change a part of one's character without changing all the other parts, to re-establish the balance of the whole. Law (2), variability of rudimentary structures, means that a new trait of character is less stable than an old one, and so on.

**Veneration**, profound respect for an aged or holy person or institution; esteem with admiration. "It has something divine and hidden . . . which causes us to bow our heads and to lower our brows; the eyes are almost closed and fixed, the mouth shut." (Lebrun.)

**Veracity**, truthfulness in words. It is less than Sincerity (q.v.), which avoids even actions or tones of voice which might be misconstrued. See **Truth**, **Lying**.

**Verifiability**, the requirement that nothing is to be accepted as true (in a definite scientific sense) which cannot be verified or checked by other observers—the chief criterion of scientific truth. This does not mean that anyone, trained or untrained, intelligent or unintelligent, can verify scientific discoveries. (See on this point the entries **Scientific method**, **Fact**, **Truth**.)

**Vestigial organ**, a reduced or atrophied part of a body which remains (sometimes only in the

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### **Vestigial organ** (*Cont.*)

embryo, as the tail of man) after the full organ itself has ceased to be useful or to exist at that stage of evolution. (See other examples under **Biogenetic law**.)

**Vice**, a serious habitual fault, a degrading impulse contrary to the interests of society and often of the individual himself. The principal vices are: Sensuality (lust, immorality, lewdness, impurity, etc.), Avarice (cupidity, miserliness), Greed (gluttony, drunkenness, intemperance), Anger (brutality, cruelty, violence), Envy (jealousy), Sloth (laziness, cowardice), Lying (double-dealing, hypocrisy). See **Balance, Quality, Glands**.

**Viewpoint** or Point of View, one's particular way of looking at an object (event, theory, etc.). Individual viewpoint is affected by temperament (q.v.), education (habits of body and mind), impulses. There can be no such thing as complete impartiality, since it would imply an absence of viewpoint; the nearest approach is an average of the viewpoints of a large number of different people. Scientific observations are based on the widest viewpoint on which it is possible to secure agreement, viz., the objective reality of matter; but even this is not accepted by all philosophers (see **Matter**).

In Art, the viewpoint is expressed as Realism (q.v.), Symbolism (q.v.), Idealism (q.v.). Even

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### Viewpoint (*Cont.*)

within the realistic viewpoint there are divergences such as bird's-eye view and the so-called "bug's-eye view". In Literature, "the *objective* viewpoint is that from which the author reports the speech and action of his characters with no pretense of knowing their mental or emotional activities. The *subjective* viewpoint is that from which the author sees into the minds and hearts of his characters to reveal their thoughts and feelings." (William David Ball, "Fundamentals of Creative Writing.") In Psychology, an action is called subjective when it is motivated solely by the consciousness of the individual's own good (see **Subjective**).

**Virtue**, a desirable habit (acquired disposition), implying a deliberate effort (q.v.) toward self-improvement, such as Faith, Hope, Charity, Justice, Prudence, Temperance, Fortitude (the seven cardinal virtues). See **Balance, Quality, Faculty, Vice**.

**Vision**, in physiology, the sense of which the eye is the organ. Two-eye vision gives us the sense of depth (stereoscopic vision, q.v.), from which we gain our concept of a three-dimensional universe. In hysteria, hypnotism, etc., there are varieties of blindness, such as inability to see one letter of a word, or one person in a crowd, according to the nature of the suggestion. On the other

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### **Vision** (*Cont.*)

hand, in the same states there is hyperesthesia (q.v.), such as capacity to see at a glance a whole newspaper page, so that its contents become part of one's memory; hallucination (q.v.) also becomes much easier (see **Ghost, Spiritism, Suggestion, Telepathy, Crystal-gazing**). The word "Vision" is often used in the sense of Imagination. See **Imagination, Concept, Idea, Creation**.

**Visualization**, the formation of vivid mental images (see **Idea, Thought** for the process). Some people have a high power of visualization, and are able to project an image of a remembered object alongside of a real object, seeing both with almost equal intensity. These people have been found highly likely to imagine seeing ghost or spirit personalities. Others visualize mentally, i.e., feel with great intensity what other people would do in a given situation (novelists, scenarists, advertisers, salesmen). See **Imagination**.

**Vital urge** (*l'élan vital*), an explanation of growth as a reality equal to matter.

**Vividness**, intensity of a sensation or memory, dependent on one's nervous susceptibility in general, and on the novelty of the sensation, as well as on the readiness with which it fits in an established chain of association. Some people perceive



## OUR MINDS AND OUR MOTIVES

### **Vividness** (*Cont.*)

and recall colors, others shapes, others sounds, etc., more vividly than other people.

**Vocational guidance**, help in choosing one's life work. The surest general guide to one's vocation is to be found in one's desires (tastes), with three exceptions: (1) Glamour vocations (the stage, preaching, authorship, etc.), in which the vanity element is so largely gratified that the real merits are exaggerated; (2) Uneconomic vocations, those which gratify childish or unsublimated instincts (see **Sublimation**), affording no financial return commensurate with the effort involved, because they are already overcrowded; (3) Family vocations, those which one would choose because they represent the least effort, being known through a member of one's own family but not necessarily suited to the individual. It would be pleasant to believe that every person's work is born with him, but the laws of biology contradict that assertion. The individual has to create his work, in competition with other individuals, and in competition with economic processes that may render his work useless even after he has mastered its intricacies. More often than not, one's vocation should be chosen for its economic returns, providing only that the work is not uncongenial, and one's superfluous energies should be directed into avocational channels (side line, hobby)—the safety valve of

## OUR MINDS AND OUR MOTIVES

### **Vocational guidance** (*Cont.*)

the unconscious. The factors to be considered are: (1) One's desires, both conscious and unconscious (q.v.). One's vocation should never be entirely repugnant, but effort (q.v.) may turn repugnance into interest (q.v.) if the repugnance was superficial (prejudice). (2) One's physical fitness for the work in all its stages, from youth to maturity. This is perhaps best ascertained by consulting one or several elderly persons who have gone through it. (3) One's mental fitness, as shown by intelligence tests, social intelligence tests, and various forms of character analysis. (4) The profitableness of the vocation, i.e., the demand, both present and future, which may be anticipated for that kind of work, and the supply likely to be available.

Vocations may be classified according to temperaments (q.v.): (1) Intellectual (mental, nervous): Production, technical work requiring concentration and great interest in the particular subject, including the various professions (medicine, law, etc.). (2) Social (nutritive, affectional): Salesmanship, requiring optimism, perseverance, ability to mix with people of all sorts. (3) Executive (motive, volitional): Management, organization, requiring sound judgment, ability to decide promptly and finally, ability to make others work for one, ability to resist suggestion. Some include a fourth classification, viz. "recording" (book-

## OUR MINDS AND OUR MOTIVES

### Vocational guidance (*Cont.*)

keepers, statisticians, etc.), presumably to be filled by those whose temperament lacks a decided turn in one of the other directions.

**Voice**, the sound that comes from the mouth, produced by the vibration of the larynx. The instinctive or primitive use of the voice was in the form of cries (of pain or pleasure). Their suddenness, intensity, rhythm and tone were associated (and are now associated, even in the animal world) with the nature of the emotion expressed. Thus a bird complaining of interference utters a threatening or a plaintive cry. As the brain developed, these cries gave birth to speech (q.v.; also **Language**), and with the recent growth of organized and precise language, the importance of tones, cadences, etc. is now commonly overlooked, people listening consciously principally for the meaning of the words used (and being thereby frequently deceived). Unconsciously, however, the tones and cadences of the voice result in creating "hunches" or other forms of warning in the listener: thus uneducated people are more likely to detect insincerity in, say, a salesman, than the people who take his words at their face value. The voice, apart from the language, is one of the surest indications of character. A high-pitched voice often indicates nervousness (and impracticality, not infrequently associated with idealism); a low-pitched

## OUR MINDS AND OUR MOTIVES

### **Voice** (*Cont.*)

voice indicates self-confidence (sometimes materialism). An inflected, euphonious voice indicates sensitiveness, refinement, tact; a raucous, hoarse, dry, monotonous voice indicates coarseness, vulgarity, often tactlessness and selfishness. A general upward tone indicates optimism, a downward tone despondency.

In writing and printing, voice movements are indicated by punctuation, the modern typographical form of the old musical notation. Thus a slightly ascending note, indicating suspense (the attention held "up" for a further statement), is the origin of the comma; a double ascending note (greater suspense, as for a whole forthcoming sentence) is the colon; a triple ascending note (bringing the suspense to a high pitch), is the question mark. On the other hand, a double descending note (partial end of a statement) is the semicolon; a triple descending note (indicating finality, command) is the exclamation point. (Documentary proof of these statements in Palmer Institute's Course in English and Self-Expression.)

**Volition**, concrete deliberation and choice. See **Will**.

## W

**Will**, "character in action" (McDougall). The current scientific view of the nature of the Will is well represented in the following: "The will is not a specific entity; it is rather a complex resultant of past experiences and idea associations, modified, stimulated and directed by education, environment and hereditary predisposition. On the purely physical side, the will is nothing more than the reflex motor realization of the strongest sensation." (Reference Handbook of the Medical Sciences.) It may be desirable to develop some of the implications of that definition, in order to remove certain popular prejudices, and perhaps to develop the definition itself. (1) The Will is not a "faculty" in the old sense of the word, i.e., a ready-made endowment localized in a part of the brain, an abstract power which "causes" one to act in this way or that. In that sense, there are no faculties (q.v.). The Will is not the cause of the doing, but the doing itself, as the speed of an automobile is not the cause of its going fast, but its going fast itself, made possible by the presence of certain combinations of qualities. One cannot find "will" in dissecting a brain, any more than one can find "speed" in dissecting or tearing down



## OUR MINDS AND OUR MOTIVES

### Will (*Cont.*)

an automobile engine. (2) Among the hereditary predispositions which produce Will (or the habit of action) are to be reckoned, not only the general fitness of the bodily organism (without which action in certain directions would be impossible), but the condition of the glands (q.v.) to which, rather than to the brain, it would be reasonable to look for differences of "will power" between individuals. One with good endocrines (such as adrenal secretion) may possess, congenitally (i.e., at birth) tendencies to action (courage, daring) not found in others. (3) The unconscious (q.v.) machinery of the body is so constituted that it must act in response to a stimulus, unless that stimulus is inhibited by one in the opposite direction (e.g., a hungry man seeing food will take the food, unless some infirmity should make it so painful for him to move his hand, or to take the food into his mouth, that he would rather starve). Acquired habits, as well as educational prohibitions (the social conscience), amount to stimuli in the opposite direction. These may be strong enough to create complete inhibition, or they may bring about merely a period of hesitation. As there is no way of measuring or weighing moral prohibitions, it is impossible to state that an inhibition which counterbalances a stimulus, or an impulse which increases the force of the stimulus, are due solely to education and environment. It is thus



## OUR MINDS AND OUR MOTIVES

### Will (*Cont.*)

contended by all believers in the "soul" (q.v.) that there exists, in addition to all mechanical values of inhibition and stimulus, an imponderable reality (the soul, the individuality, Spirit, etc.) which causes the balance to tilt one side or the other, creating moral responsibility. (See **Destiny**, also **Free will**, for fuller discussion.) It is possible to hold such a concept of the soul without implying that the Will is a mere "faculty", or that every act of the body is the result of soul intervention. The soul, as thus conceived, is the final arbiter of those moral problems of which education, environment, predisposition, etc., do not automatically afford a solution. There are probably few such problems in the course of the day: if it should be proved that there are none, there would be no place left for the soul in psychology, i.e., for the soul as affecting behavior.

In so far as it consists of an active tendency, the Will is called in psychology Conation (q.v.); the act of concrete deliberation and choice is called Volition.

In popular parlance, "Will Power" is synonymous with Decisiveness. It is cultivated as a habit, stimulated by the knowledge that only by doing the things thought of (assuming that they are not known to be morally wrong), can one ever gain the experience necessary to prove them desirable or undesirable (assuming again that one has

## OUR MINDS AND OUR MOTIVES

### **Will** (*Cont.*)

no immediate means of gaining that knowledge from others: if one has, it would also be part of one's decisiveness to find out where such knowledge can be gained, and to do so without delay). Decisiveness appears to be strongly inhibited by education (cf. **College men's worth**), the habit of referring to books for exhaustive results, or of waiting to be told what to do, being perhaps one of the worst forms of indecision: it is not possible to know all about anything, and decisions of a practical nature should be made promptly, as soon as there is a strong probability of their being right.

The supposed conflict between the Will and the Imagination (see **Unconscious**) refers, not to the Will proper (which is but another name for action), but to one's idea of what one ought to want (ineffective wishes induced by momentary perception of a truth). Thus one who "wills" to keep his temper will not succeed, unless he first changes his attitude (imagination) toward other people and toward the importance of causes of irritation.

Various forms of will are indicated by characteristic gestures (which, as usual, correspond with similar movements in handwriting; see **Gesture, Graphology**). An imperiously outstretched arm, with pointing finger, indicates Command, purpose; stamping the foot is symbolical of one's determination to hold one's ground; a firm forward stride, an even gait, represents steady march along the

## OUR MINDS AND OUR MOTIVES

### **Will** (*Cont.*)

chosen course (the most effective and least spectacular form of Will, that which represents performance of the present task NOW, one step at a time, without looking back); a steady rhythm is typical of perseverance; disorderly movements, hurry and bluster at one time, mixed with hesitancy and change of "tempo" (q.v.) at another, indicate caprice; very slow movements are characteristic of hesitation and doubt; headlong haste indicates lack of foresight, etc.

Loss of Will is one of the clearest indications of insanity: actions, then, no longer correspond to stimuli. The chronically insane see their surroundings clearly, but reason falsely on the premises. See **Insanity**.

See **Effort, Thought, Sensation, Stimulus, Purpose**.

**Wit** (from a word meaning "knowing" in the sense of "being familiar with a thing one has learned"), a habitual form of intelligence which perceives and exposes in terse language illogical connections between the statements or attitudes of others, in such a manner as to show their lack of dignity, thereby causing people to laugh. See **Laughter**. Humor, the person's particular temper, is more transitory than Wit. A person may be (occasionally) humorous, as when saying something which is amusing without being intended to

## OUR MINDS AND OUR MOTIVES

### **Wit** (*Cont.*)

be so, without being (habitually) witty. Wit directed at absent persons, for the enjoyment of those present, is called Satire; directed at those present, so as to belittle them, it is Irony.

**Womanliness**, the characteristics possessed fundamentally by woman and not by man, and constituting Effeminacy if found dominantly in man. See **Masculine**; also **Sexual characteristics**. The feminine type in general is charming, passive (yielding), caressing, personal; curves are the symbol of femininity, hence the serpent myth. Woman expects to be personally admired and praised for her charm, her beauty (while man wants praise for his deeds and not for himself, and is normally embarrassed when his physique is admired). That personal character of woman's psychology is a frequent source of misunderstandings on the part of the opposite sex, both because the man often fails to bestow on the woman all the personal compliments which she expects, and because the woman is likely to construe as a personal slight some impersonal remark made by the man in the "scientific spirit" of impartial observation. (E.g., the statement "This window is dirty," in a husband's mouth, might mean, "It has been raining, and the rain has splashed the glass," while to the wife in charge of the house it might mean, "You have failed to secure the proper cleaning of this

## OUR MINDS AND OUR MOTIVES

### **Womanliness** (*Cont.*)

window.") There are, however, few men who are without feminine characteristics, and vice versa. The successful business woman or head of an institution is usually endowed with more or less masculinity (e.g., Florence Nightingale, in Strachey's biography).

**Wonder**, pleasurable humility and curiosity, induced by an unexpected event. Wonder is expressed by fixed attention without rigidity, eyes wide open, mouth relaxed and slightly open.

## Y

**Yoga** or the **Yogi philosophy**, a system of meditation tending to the mystic reunion of the individual spirit with the Soul of the Universe. See **Hinduism**, **Mysticism**, **Nirvana**.

## Z

**Zeal**, burning desire to do something for others, to perform more than one's duty; excessive ardor.











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